

HUMANITY AT DEATH'S DOOR

MUHAMMAD IQBAL SIDDIQI

CONTENTS

PREFACE	...	
CHAPTER 1 : The Holy Prophet Muhammad	...	
CHAPTER 2 : Abu Bakr as-Siddiq	...	2
CHAPTER 3 : 'Umar al-Faruq	...	2
CHAPTER 4 : 'Uthman ibn 'Affan	...	3
CHAPTER 5 : 'Ali al-Murtada	...	5
CHAPTER 6 : Imam Husain	...	6
CHAPTER 7 : 'Amr bin al-As	...	11
CHAPTER 8 : Mu'awiya bin Abu Sufyan	...	11
CHAPTER 9 : Khubaib bin 'Adi	...	12
CHAPTER 10 : 'Abdullah bin Dhul-Bajadin	...	12
CHAPTER 11 : 'Abdullah bin Zubair	...	13
CHAPTER 12 : Hajjaj bin Yusuf	...	13
CHAPTER 13 : 'Umar bin 'Abdul Aziz	...	14
CHAPTER 14 : Bilal	...	15
CHAPTER 15 : Abu Dharr al-Ghifari	...	15
CHAPTER 16 : Khalid bin Walid	...	15
CHAPTER 17 : Khadija	...	15
CHAPTER 18 : Fatima	...	15
CHAPTER 19 : 'A'isha	...	15
INDEX	...	1

PREFACE

‘O Muslims ! Remember, every living being is bound to taste death.” (The Holy Qur’an).

The pious, the just, the righteous who have led their lives in accordance with Allah’s Commands, face death calmly, patiently and courageously. The wicked, the tyrants and the evil-doers who defy Allah’s Commands cut a sorry figure. They are ashamed before Allah and man.

The last moments of death are truly significant. The following pages recount these moments in the lives of the Holy Prophet (peace and blessings of Allah be upon him), his illustrious Companions (Allah be pleased with them) and some of the leading figures in the history of Islam.

The list includes the model ruler of Islam ‘Umar bin ‘Abdul ‘Aziz on the one hand, and the worst type of ruler Hajjaj bin Yusuf on the other.

This book not only describes the important events of the lives of the eminent men of Islam in a nutshell but also acquaints the general reader with the meaning and purpose of life. Besides, the scholars will discover fresh prospective Islamic history to illuminate their further study.

Muhammad Iqbal Siddiqi

In the name of Allah, the Most Beneficent, the Most Merciful

CHAPTER 1

THE PASSING AWAY OF THE HOLY PROPHET MUHAMMAD (peace and blessings of Allah be upon him)

“When Allah’s succour and victory (fall of Mecca) cometh, and thou seest men entering the religion of Allah in multitudes, then glorify thy Lord’s praise and seek His forgiveness. Verily He is Most Relenting with compassion”
(*Al-Qur’an, Surah 110*)

The Farewell Pilgrimage : When these Verses were revealed, the Holy Prophet (peace and blessings of Allah be upon him) had the intuition that his days on this earth were numbered. He had already cleansed the Holy Ka’ba of all pollution by banning the entry of the polytheists in the sacred precincts and forbidding the circumambulation of the Ka’ba in a state of nudity. As, after the Hijra (migration from Mecca), he had not performed the obligatory pilgrimage, (in the year 10 A.H.) he evinced keen desire to perform the farewell pilgrimage in the company of all his followers, before his journey to the beyond. Consequently, great preparations were made for this great occasion lest anyone should be left behind. Hadrat ‘Ali (Allah be pleased with him) was recalled from Yaman. Messengers were sent to the tribesmen.

The holy consorts of the Prophet (peace and blessings of Allah be upon him) were given the tidings of accompanying him. Hadrat Fatima (Allah be pleased with her) was also invited.

At the Friday Congregation on the 25th of Dhu'l Qa'da, he announced to the gathering in the Holy Mosque that the Hajj caravan for Mecca would be starting the next day. On the morning of the 26th of Dhu'l Qa'da, he took bath, put on a new dress and proceeded on the long journey after *Zuhr* (Afternoon) Prayer amidst great rejoicings and thanksgiving to Allah. Thousands of devotees followed him. The first halt was made at Dhul-Hulaifa, six miles from Medina, and they stayed there for the night.

The next morning the Holy Prophet (peace and blessings of Allah be upon him) again took bath and Hadrat 'A'isha (Allah be pleased with her) herself applied perfume to his body. Before starting, he performed two rak'at prayer most fervently by way of thanksgiving to Allah; then mounting his camel *Qaswa* he recited aloud the *Talbiya*:

"Here I am O'Allah! Here I am. Here I am. There is none who is Thy associate, Here I am. Surely all praise, pride, favours and sovereignty belong to Thee. No one is Thy associate"

Thousand of voices followed his voice and the space echoed with the hymns and praises of Allah. Hadrat Jabir (Allah be pleased with him) reported that all around the Holy Prophet (peace and blessings of Allah be upon him) there was a multitude of men as far as the eye could see. Whenever the camel ascended a height, the Holy Prophet (peace and blessings of Allah be upon him) recited the *Takbir* in a loud voice, "Allah is Most Great", three times and the congregation followed suit. The holy journey continued for nine days and at the break of the day on the 9th of Dhul Hijja, the dwellings of Mecca were visible. The scions of the Hashmite tribes hastened to pay their homage to the Holy Prophet (peace and blessings of Allah be upon him). When the Holy Prophet (peace and blessings of Allah be upon him) saw the innocent faces of the children he leaned towards them from his camel with love and affection and give them a ride. On sighting the Ka'ba he recited the prayer :

"O' Allah! Increase this Holy House in dignity, honour, nobleness and sacredness".

After this, he performed the *Tawaf* (circumambulation) of the Ka'ba and then offered two rak'at prayer at *Maqam-i-Ibrahim*. At that time, he recited the Verse :

"And take ye the place of Abraham for a place of worship."
(*Al-Baqarah*: 125).

Thereafter, he proceeded to Safa and Marwa mounts, and when his eyes fell again on the Ka'ba he recited the following prayer, bearing on the Unity and Greatness of Allah :

"There is no one worthy of worship but Allah alone. He has no associates. To Him alone belongs the dominion and to Him all praise is due. He gives life to every one and causes death. There is no one worthy of worship but Allah alone. He has no associates. He has fulfilled His promise, helped His servant and defeated the clans all alone."

He stayed at Mina on the 8th of Dhu'l Hijja. On the morning of the 9th, which was Friday, he left Mina after performing the *Fajr* (Morning) Prayer and stayed in the valley of Namra. After the sun had declined, he proceeded to the plain of 'Arafat, where there was a crowd of one hundred and twenty thousand worshippers of Allah, and the earth resounded with the loud voices of *Allahu Akbar* (Allah is Most Great) and *La ilaha illallah* (there is no god but Allah). Then, the Holy Prophet (peace and blessings of Allah be upon him) mounted his camel *Qaswa* and delivered the Hajj Sermon from the top of Mount 'Arafat to the huge multitude of men gathered all around the plain.

The Farewell Address : The Holy Prophet's sentiments which he had for his *Ummah* are fully reflected in this Farewell Address. The Muslims were growing richer and more powerful and he was afraid that abundance of wealth would shatter their solidarity. His entire stress was on unity and on curbing discordant tendencies. At the end of the sermon, he called upon the gathering to

look to the needs of the poor and down-trodden masses, see that they should not have any cause of complaint. Then he explained the causes of hatred and discord among the various sections of people and how unity and harmony could be maintained. He then said :

“O’ People! Listen to my words, for I do not think that I would be able to meet you in this place next year. Behold! O’ People, your blood, your property and your honour are as sacred as this day (Friday), this month (Dhu’l Hijja) and this city (Mecca) are sacred to you all. O’ People! you will certainly meet your Lord and you will be held answerable for your deeds. Beware! Do not be led astray that you start cutting each other’s throat. O’ People ! Fear Allah in the matter of your wives. You have taken them in lawful wedlock in the name of Allah. You have rights over your wives and your wives have rights over you. It is their duty to be modest. It is your duty to treat them with kindness and love. If they are guilty, you are allowed to admonish them. You are responsible for the welfare of your slaves. Feed them with the same food that you eat yourselves and give them clothes to wear like the clothes you wear yourselves. O’ People! I trample upon all the customs and usages of the Time of Ignorance. Revenge for bloodshed as it was in the Time of Ignorance before Islam is forbidden. As an example to others, I forgive the blood of my kinsman Ibn Rabi’ah who was murdered by Hudhayl. Allah has forbidden Usury. Those who owe money are only required to return the amounts they borrowed. As an example to others, I cancel all interest due to my uncle ‘Abbas bin ‘Abdul Muttalib. O’ People! Allah has prescribed the rights of everyone. Henceforth no one is permitted to make any will in favour of his heirs. The child belongs to the father in whose bed he is born. The punishment for adultery is *Rajm* (stoning to death). (There is) Allah’s curse on the boy who attributes his parentage to anyone except his father and on the slave who owns his mastery to any one except his real master. A woman should not spend her husband’s money

without his permission. All debts should be paid off. Things held in trust should be returned. The surety is responsible for the payment of indemnity. O’ People! Your God is One and your father is Adam; so an Arab has no superiority of birth over a non-Arab, or a red over a black or a black over a red. The noblest among you is he who is the most righteous. All Muslims are brethren and the Muslim *Ummah* is one brotherhood. O’ People! I am leaving behind me a thing, which if you hold fast, you will never go astray. It is the Book of Allah. O’ People! there is no prophet after me, nor any new *Ummah*. You should all worship Allah, observe the prescribed five daily Prayers. Keep the Ramadan Fasts, pay Zakat (poor-due) and perform the Pilgrimage. Obey your rulers and secure a place in the Paradise of your Lord.

One day Allah will question you about me, what will be your answer ? At this, the huge assembly shouted with one voice : O’ Prophet of Allah! You have, indeed, conveyed all His Commandments and fulfilled your duty as the Messenger of Allah, and sifted truth from falsehood.

At this, the Holy Prophet (peace and blessings of Allah be upon him) raised his fore finger towards the heaven and said thrice :

“O’ Allah! Be Thou my witness”.

His voice was so passionate and soul-stirring that all eyes were wet with tears. After that he declared :

“Those who are present here should convey this message to those who are absent. It is possible that those to whom the message is conveyed should preserve it in a better way than those who are listening to it”.

After the Farewell Address, the angel Jibra’il brought the following revelation :

look to the needs of the poor and down-trodden masses, see that they should not have any cause of complaint. Then he explained the causes of hatred and discord among the various sections of people and how unity and harmony could be maintained. He then said :

“O’ People! Listen to my words, for I do not think that I would be able to meet you in this place next year. Behold! O’ People, your blood, your property and your honour are as sacred as this day (Friday), this month (Dhu’l Hijja) and this city (Mecca) are sacred to you all. O’ People! you will certainly meet your Lord and you will be held answerable for your deeds. Beware! Do not be led astray that you start cutting each other’s throat. O’ People ! Fear Allah in the matter of your wives. You have taken them in lawful wedlock in the name of Allah. You have rights over your wives and your wives have rights over you. It is their duty to be modest. It is your duty to treat them with kindness and love. If they are guilty, you are allowed to admonish them. You are responsible for the welfare of your slaves. Feed them with the same food that you eat yourselves and give them clothes to wear like the clothes you wear yourselves. O’ People! I trample upon all the customs and usages of the Time of Ignorance. Revenge for bloodshed as it was in the Time of Ignorance before Islam is forbidden. As an example to others, I forgive the blood of my kinsman Ibn Rabi’ah who was murdered by Hudhayl. Allah has forbidden Usury. Those who owe money are only required to return the amounts they borrowed. As an example to others, I cancel all interest due to my uncle ‘Abbas bin ‘Abdul Muttalib. O’ People! Allah has prescribed the rights of everyone. Henceforth no one is permitted to make any will in favour of his heirs. The child belongs to the father in whose bed he is born. The punishment for adultery is *Rajm* (stoning to death). (There is) Allah’s curse on the boy who attributes his parentage to anyone except his father and on the slave who owns his mastery to any one except his real master. A woman should not spend her husband’s money

without his permission. All debts should be paid off. Things held in trust should be returned. The surety is responsible for the payment of indemnity. O’ People! Your God is One and your father is Adam; so an Arab has no superiority of birth over a non-Arab, or a red over a black or a black over a red. The noblest among you is he who is the most righteous. All Muslims are brethren and the Muslim *Ummah* is one brotherhood. O’ People! I am leaving behind me a thing, which if you hold fast, you will never go astray. It is the Book of Allah. O’ People! there is no prophet after me, nor any new *Ummah*. You should all worship Allah, observe the prescribed five daily Prayers. Keep the Ramadan Fasts, pay Zakat (poor-due) and perform the Pilgrimage. Obey your rulers and secure a place in the Paradise of your Lord.

One day Allah will question you about me, what will be your answer ? At this, the huge assembly shouted with one voice : O’ Prophet of Allah! You have, indeed, conveyed all His Commandments and fulfilled your duty as the Messenger of Allah, and sifted truth from falsehood.

At this, the Holy Prophet (peace and blessings of Allah be upon him) raised his fore finger towards the heaven and said thrice :

“O’ Allah! Be Thou my witness”.

His voice was so passionate and soul-stirring that all eyes were wet with tears. After that he declared :

“Those who are present here should convey this message to those who are absent. It is possible that those to whom the message is conveyed should preserve it in a better way than those who are listening to it”.

After the Farewell Address, the angel Jibra’il brought the following revelation :

"This day I have perfected your religion for you and completed My favours upon you and have chosen for you Islam as religion. (*Al-Ma'idah* :3).

At the end of the sermon, Hadrat Bilal (Allah be pleased with him) announced the Call to Prayer and the Holy Prophet (peace and blessings of Allah be upon him) led the *Zuhr* and *'Asr* prayers simultaneously. From there he proceeded to the *Mauqif* (place to stay at 'Arafat) and continued to pray, implore, supplicate to the Almighty Allah, standing straight till sunset. After sunset, as he made his way through the huge multitude he held the string of his camel asking the people to show patience. At *Muzdalifa* they camped for the night. The *Maghrib* and *'Isha* Prayers were performed together and afterwards he retired to rest. It is narrated by the *Muhaddithin* that this was the only night when the Holy Prophet (peace and blessings of Allah be upon him) did not perform the *Tahajjud* prayer.

On the morning of the 10th of Dhu'l Hijja, he proceeded to the *Jumra* (place of stoning the Devil). On that occasion his cousin *Fadal bin 'Abbas* (Allah be pleased with him) accompanied him. The camel was moving on at a slow pace. All around there was a huge concourse of people. They asked questions on religious matters and he readily gave answers to them. Near the *Jumra* *Ibn 'Abbas* handed to him the pebbles and he stoned the Devil. He also warned the people not to transgress in religion since the former nations had been destroyed on this very account. At intervals, he advised them to learn the rites of *Hajj* from him, as he was not sure whether he would be able to perform the *Hajj* next year.

Sermons of Mina and Ghadir Khum : From there he proceeded to *Mina* mounting on the camel. Hadrat Bilal (Allah be pleased with him) was holding the nose-string of camel. *Usama bin Zaid* was holding a sheet of cloth at his back to protect him from the heat of the sun. All around him were *Muhajirin*, *Ansars*, *Quraishite*

and other tribes and amidst them was the camel of the Holy Prophet (peace and blessings of Allah be upon him), the emancipator of mankind like Noah's ark. It seemed that the dream of establishing a social system based on sincerity, justice and equity as envisaged by Islam was going to be fulfilled. The Holy Prophet (peace and blessings of Allah be upon him) observed :

"Verily, the time has revolved in its own way from the day when the heaven and earth were created".

Then emphasizing the sacredness of the months of *Dhul Qa'da*, *Dhu'l Hijja*, *Muharram* and *Rajab*, he said: Do you know what day is it ? To this the people answered : Allah and His Messenger (peace and blessings of Allah be upon him) know best. After a long silence, the Holy Prophet (peace and blessings of Allah be upon him) questioned : Is it the day of sacrifice ?

Muslims : Indeed, it is the day of sacrifice.

Holy prophet : What month is it ?

Muslims : Allah and His Messenger know best.

Holy Prophet : (After a long silence) Is it not *Dhu'l Hijja* ?

Muslims: Indeed, it is the month of *Dhu'l Hijja*.

Holy Prophet : What territory is it ?

Muslims : Allah and His Messenger know best.

Holy Prophet : (After a long pause) Is it not the sacred territory of *Al-Balda* (Mecca) ?

Muslims : Yes, it is.

Addressing the people, he said :

"Your blood, your property and your honour are as sacred as the sacredness of this day, this month and this city. You have to appear before the Almighty to answer for your deeds. The father is not responsible for the actions of his son, nor

a son for the actions of his father. Now Satan has been disappointed at every being worshipped again in this territory. However, if you will follow him in small matters, he will be pleased. O' People! worship of Allah alone, offering of Prayers, keeping of Fast, payment of Zakat and performance of Hajj are the gateway to Paradise."

From there he came to the place of sacrifice and slaughtered sixty three camels with his own hands and got thirty seven camels slaughtered by Hadrat 'Ali (Allah be pleased with him). All the flesh and skins were distributed by way of charity to the poor and the needy. Later, he got his head shaved and the people got his hair distributed among them holding them as sacred. From there he came to Mecca and performed *tawaf* (circumambulation) of the Ka'ba. He drank water from the zamzam well and returned to Mina, staying there till the 12th of Dhu'l Hijja. On the 13th of Dhu'l Hijja he performed the farewell *tawaf* (Circumambulation) of Ka'ba and returned to Medina in the company of the Muhajirin and the Ansars. When he reached Ghadir Khum, he addressed the assembly as follows :

"O' People! I am also a mortal like you. It is possible I may receive the call from Allah soon which I shall have to accept. I am leaving behind two pivot points among you. One is the Book of Allah which is full of light and guidance. Hold it fast. The second is my *Ahle Bait* I admonish you to fear Allah in their case."

In a way, this was the last will and testament for paying due regard to his family and treating them with courtesy and politeness.

Preparation For the Last Journey : Reaching Medina, the Holy Prophet (peace and blessings of Allah be upon him) busied himself day and night in hymning the praises of Allah and seeking forgiveness of Him. The desire of meeting his Lord and Creator was supreme. In the month of Ramadan he usually observed

I'tikaf (seclusion in the mosque) during the last ten days. In the year 10 A.H., he observed *I'tikaf* for twenty days. One day Hadrat Fatima (Allah be pleased with her) came to see him and he told her that his end was near. When he remembered the tribulations, sacrifices and steadfastness of the martyrs of Uhud he went to Ganj-i-Shahidan (place of burial), prayed for their salvation, performed their Funeral Prayers and bade farewell like a benevolent patriarch. When he returned, he went to the pulpit of his mosque and addressed the people in a most affectionate and considerate manner :

"Companions! I am about to go to my Lord so that I may bear witness about you in the Divine Court. By God, I am seeing my *Haud-i-Kauthar* (Reservoir in Paradise) which is as vast as is Aila from Hajja. I have been delivered the keys of the treasures of the earth. I have no fear that after me you will associate partners with Allah Almighty, but I fear lest you should strike one another's necks for the acquisition of worldly riches. If you do so, you shall be destroyed like the former people"

Then he remembered the martyrdom of Zaid bin Harith and ordered Usama bin Zaid to lead an army for avenging his father's murder. He blessed them, asking them to fear Allah and act righteously. Then, he visited the graveyard of Baqi' and prayed for the Muslims buried there, telling them that he was going to meet them soon. He recited the verse :

"This is the abode of the Hereafter. We assign it to those who seek not oppression in the earth nor corruption. The righteous alone shall meet a happy end." (*Qasas*, 84).

The Last Illness : On Monday, the 29th of Safar, he returned from a burial service and complained of headache. Abu Sa'ud Khudri says : A handkerchief was tied round the Holy Prophet's head. When he touched it, it was burning hot. By the following Monday, his illness had aggravated. With the consent of his wives

he was moved to the apartment of Hadrat 'A'isha (Allah be pleased with her). He was so weak that he could not walk the distance and was supported on either side by Hadrat 'Ali (Allah be pleased with him). Five days before his death on Wednesday, he felt a little better, sat down in a tub and had seven goat-skins of water poured on his head. Refreshed by the bath he felt relieved and he came to the mosque and addressed the people thus :

“O’ Muslims! Before you people have passed who had made the graves of their prophets and saints as places of worship. You should not do it. May God curse the Jews and the Christians who worshipped the graves of their prophets. Let my grave be not adopted as an idol. God has cursed the people who have turned the graves of their Prophets into places of worship”

Then he said :

There is a servant whose Lord has given him option between this life and that which is nigh unto the Lord, and the servant has chosen the latter”.

At this Hadrat Abu Bakr Siddiq’s eyes were filled with tears and he said : “O’ Prophet of Allah! May our lives and the lives of our parents and our belongings be sacrificed for you”.

The people enquired of him as to the reason of his tears as the Holy Prophet (peace and blessings of Allah be upon him) had narrated some incident.

The Holy Prophet (peace and blessings of Allah be upon him) said : There is none more beautiful to us for his unwavering loyalty and devotion and for his sacrifice of wealth than Abu Bakr. If I were to choose a bosom friend it would be he; but Islam has made a closer brotherhood among us all. The fact is that your companion is the friend of Allah. Let all doors leading into the mosque be closed except the door of Abu Bakr (Allah be pleased with him).

The Ansar of Medina had constantly been weeping during his illness. When this was conveyed to the Holy Prophet (peace and blessings of Allah be upon him) he observed :

“O’ People! I admonish you in the matter of my Ansar (helpers). The number of believers would multiply but my Ansar would decrease. They are my family and with them I found shelter. They have acquitted themselves creditably of their responsibility and now there remains what you have to do. He who is in power should fully appreciate them and overlook their faults”.

The Holy Prophet (peace and blessings of Allah be upon him) had received the news that some people were complaining against the appointment of Usama to the post of the Commander of the intended expedition to Syria. He said : Now if you criticise my appointing Usama as Amir, you have already criticised my appointing his father, Zaid as Amir before him. And I swear by Allah that he verily was well-fitted for the command, and that his son after him is well-fitted also. Indeed, Usama is most dearly loved by me, as his father was.

He then said : As for myself, I have not made anything excepting that which God has declared lawful, nor have I prohibited anything but that which God has forbidden.

Then, he turned towards his family and told them not to be proud of their relationship with him and become unmindful of good deeds. He said :

“O’ Fatima! my daughter, and thou Safiyya, my aunt! work ye that which shall please the Lord. I have no power with Him to save you in any way”.

This was the last sermon addressed in the mosque. Afterwards, he returned to Hadrat 'A'isha's apartment. In the severity of his illness, he sometimes stretched one leg and then the other.

Last Four Days : Four days before his passing away he asked Hadrat 'A'isha (Allah be pleased with her) to send for her father Abu Bakr (Allah be pleased with him) and brother 'Abdul Rahman (Allah be pleased with him), and also called for ink and paper so that he might dictate something so that his companions should never fall into error. Hadrat 'Umar al-Faruq (Allah be pleased with him) advised that it was not proper to cause inconvenience to the Holy Prophet (peace and blessings of Allah be upon him) in that condition and that the Holy Qur'an was sufficient for their guidance. Some of the companions differed with this view and wanted the writing to be made. At this, he told them to leave him alone, as the place he was in was better than the one towards which they were calling him. That day he made three wills :

1. There should be no polytheist in Arabia.
2. The envoys and deputations should be accorded proper welcome and hospitality.
3. He said something about the Holy Qur'an which the narrator cannot recall.

Despite his illness, the Holy Prophet (peace and blessings of Allah be upon him) still went to the mosque to lead the prayers. He led the *Maghrib* Prayer on Thursday and recited the *Sura Mursalat* therein. At the time of *Isha* Prayer, he asked whether the prayer had been offered and was replied in the negative. He asked for water, took a bath and wanted to get up but became unconscious. A little later, he opened his eyes and again asked whether the '*Isha*' Prayer had been said. On being told that the people were waiting for his arrival, he again tried to get up but could not. This happened three times. At last, he told the people to ask Abu Bakr (Allah be pleased with him) to lead the prayer. Hadrat 'A'isha (Allah be pleased with her) said that her father was very tender-hearted and would not be able to lead the prayer

in his place; but he insisted that he should do so. It is narrated that Hadrat Abu Bakr (Allah be pleased with him) was not present there at the time and the people asked Hadrat Umar (Allah be pleased with him) to lead the prayer; but the Holy Prophet (peace and blessings of Allah be upon him) insisted that Abu Bakr (Allah be pleased with him) should do so.

The Holy Prophet's pulpit had been vacant for some days, and now his place of worship also became vacant. When Hadrat Abu Bakr (Allah be pleased with him) stood up to lead the prayers, the people could not control their emotions and Hadrat Abu Bakr (Allah be pleased with him) was himself unsteady. He led seventeen prayers during the Holy Prophet's life-time.

Last Two Days : Hadrat Abu Bakr (Allah be pleased with him) was leading the *Zuhr* (Afternoon) Prayer when the Holy Prophet (peace and blessings of Allah be upon him) came to the mosque, supported on both sides by Hadrat 'Ali and Hadrat 'Abbas (Allah be pleased with them). Hadrat Abu Bakr (Allah be pleased with him) wanted to step back, but he motioned him with his hand to keep on leading the prayer. Abu Bakr (Allah be pleased with him) followed the Holy Prophet (peace and blessings of Allah be upon him) and the congregation followed Abu Bakr (Allah be pleased with him). When he (Holy Prophet) had finished, he returned to 'A'isha's apartment.

Penultimate Day : On getting up in the morning the next day, the Benefactor of mankind emancipated all his slaves who were forty in number. His whole wealth consisted of seven dinars (gold coins) which he told Hadrat 'A'isha (Allah be pleased with her) to distribute among the poor. On the last night there was no oil in the house to light the lamp and it was borrowed from a neighbour. There were some weapons which were gifted to the Muslims. His armour had been mortgaged to a Jew for about two maunds of barley.

The Last Day : On Monday morning, the 9th of Rabi al-Awwal the Holy Prophet (peace and blessings of Allah be upon him) felt a bit calmer. The *Fajr* (Morning) Prayer was being conducted in the mosque. He lifted the curtain between his apartment and the mosque, witnessing the Muslims engaged in *Ruku* (bending low) and *Sijud* (prostration); he was heartily pleased and smiled at the sight. The people thought that he was coming out into the mosque to join the Prayer. They were so moved that the Prayer was about to be disturbed. Hadrat Abu Bakr (Allah be pleased with him) who was leading the Prayer wanted to step back but the Holy Prophet (peace and blessings of Allah be upon him) stopped him with the hand's motion and dropped the curtain and retired. This was his last public appearance.

The morning was a mixture of strange contrasts. One sun was rising and the other one was setting. The Holy Prophet (peace and blessings of Allah be upon him) had constant fits of unconsciousness. In his agony he sent for his beloved daughter, Fatima (Allah be pleased with her). She could not control her grief and embracing him began to weep. He consoled her and said that after his departure, she should say: Verily we belong to Allah and to Him verily we are to return.

In this admonition there was consolation for everyone. He also told her that he was leaving the world soon, but she would be the first of his family to meet him in the next world. This consoled her and brought a smile to her lips. He sent for Hadrat Hasan and Hadrat Husain (Allah be pleased with them) who were greatly grief-stricken. He consoled them and kissed them and appealed for showing them due respect. He also called in his noble consorts, took leave of them and gave them good counsel. He also repeated the Verse :

With those on whom Allah has bestowed favours. And
O' Allah, the Companion on high.

He, then, sent for Hadrat 'Ali (Allah be pleased with him), placed the head in his lap and admonished him to observe Prayer regularly and to take good care of the slaves.

Now the end was near. The Holy Prophet (peace and blessings of Allah be upon him) was reclining against 'A'isha (Allah be pleased with her). There lay a cup of water nearby. He repeatedly put his hand in the cup and rubbed it on the face. His face alternately turned red and yellow. His lips slowly murmured the words : There is no god but Allah. Indeed, death has its pangs.

'Abdul Rahman ibn Abu Bakr (Allah be pleased with them) had a fresh *Miswak* (green twig) in his hand. The Holy Prophet (peace and blessings of Allah be upon him) concentrated his attention on it. 'A'isha (Allah be pleased with her) seeing the Prophet's eyes rested on it took the *Miswak* from her brother chewed it with her teeth and gave it to the Prophet (peace and blessings of Allah be upon him). He brushed his teeth energetically. Then, he raised his hand aloft as if he was going somewhere and murmured the words: To the Companion on high. To the Companion on high.

At the third murmur, his limbs relaxed and he passed away from this ephemeral world.

May the Lord shower His choicest blessings on him, his family, and his Companions.

This was the forenoon of Monday the 12th of Rabi' al-Awwal. According to the lunar year his age was 63 years and 4 days.

Verily we belong to Allah and to Him verily we are to return.

Perturbation among the Companions : The news of the Holy Prophet's departure to the heavenly abode spread like a wild fire and caused an overwhelming shock to the Muslims. Some wept bitterly, some were struck dumb. The world became dark for

them. Some of the Companions rushed to the wilderness in the intensity of their grief. The Holy Prophet's Mosque presented the scene of Doomsday. Hadrat Abu Bakr (Allah be pleased with him) came and silently entered 'A'isha's apartment. There lay the Holy Prophet's body. He uncovered the holy face, kissed the forehead, and again covered it, saying :

O' master! My parents be sacrificed for you. Your life was pure and so is your passing away. Two deaths cannot overtake you. You have tasted the death which God had decreed; a second death will never overtake you.

He came to the mosque where Hadrat 'Umar (Allah be pleased with him) being beside himself with grief was arguing thus:

The hypocrites say that the Holy Prophet (peace and blessings of Allah be upon him) is dead. By God, he is not dead. He has been called to the Presence of Allah Almighty like Prophet Musa (peace be upon him) who came back after forty days. At that time, it was also said that Prophet Musa (peace be upon him) had been dead. By God, the Holy Prophet (peace and blessings of Allah be upon him) will also return to the world again like him. We shall cut the hands and feet of those who say that he is dead.

Hadrat Abu Bakr (Allah be pleased with him) tried to silence him, but for 'Umar (Allah be pleased with him) it was of no use. At this, Hadrat Abu Bakr (Allah be pleased with him) left him to himself and began to address the gathering thus :

O' Muslims! Let who worshipped Muhammad (peace and blessings of Allah be upon him) know that Muhammad has returned to the Mercy of Allah, but he who worshipped Allah, let him know that Allah is everliving and shall not die.

Then, he recited this Verse of the Qur'an :

And Muhammad is only a Messenger. Other Messengers have passed away before him. If, then, he dies or is slain, will you turn back on your heels ? And he who turns back on his

heels shall not harm Allah at all. And Allah will certainly reward the grateful. (*Al-i-Imran*: 146).

The recital of this Verse of the Holy Qur'an brought the people back to their senses. Hadrat 'Abdullah (Allah be pleased with him) says : By God! It seemed as if this Verse had been revealed only then and there.

Hadrat 'Umar (Allah be pleased with him) says : The recital of this verse by Abu Bakr (Allah be pleased with him) seemed to snatch the earth from under my feet and I had not the strength to get up. I fell down to the ground and was convinced that the Holy Prophet (peace and blessings of Allah be upon him) was passed away, indeed.

Fatima (Allah be pleased with her) was also stricken with grief and said : My beloved father had accepted the call of Allah and has graced Paradise with his presence. Is there anyone who can inform Jibra'il of this catastrophe ? O'Allah! Carry my soul where the soul of the Holy Prophet (peace and blessings of Allah be upon him) is. O'Allah! Favour me with the happy sight of the Prophet (peace and blessings of Allah be upon him).

'A'isha (Allah be pleased with her) was also grief-stricken and said : Alas! The Prophet (peace and blessings of Allah be upon him) who preferred poverty to affluence and discarded riches for penury. Alas! The tender-hearted Prophet (peace and blessings of Allah be upon him) who did not sleep one whole night for the sake of his *Ummah*. Alas! The embodiments of sublime morals who had perfect control over his passions. Oh, the Prophet of Allah (peace and blessings of Allah be upon him) who never cast an eye on the forbidden things. Oh, the Mercy for the Worlds whose door was open day and night to the poor and the needy and whose merciful heart bore no rancour despite the persecution of the foes; whose pearly teeth were broken but who showed patience; whose forehead was wounded but who did not forget

forgiving. Alas! The world has been deprived of this saintly and godly soul today.

Burial : On Tuesday, preparations were made for the burial of the Holy Prophet (peace and blessings of Allah be upon him). Fadl bin 'Abbas and 'Usama bin Zaid (Allah be pleased with them) held up a sheet of cloth for privacy. The Ansar offered to render final service to the Holy Prophet (peace and blessings of Allah be upon him). Hadrat 'Ali (Allah be pleased with him) called Aus bin Khaul Ansari, who brought water for the bath. Hadrat 'Ali (Allah be pleased with him) had placed the holy body against his own chest. Hadrat 'Abbas (Allah be pleased with him) and his son turned the body right and left while Usama bin Zaid poured water. Hadrat 'Ali (Allah be pleased with him) gave the bath and said : My parents be sacrificed on you! By your death we have lost such a precious thing as has not been lost by any other death. Today the line of prophethood and revelation has been cut off. Your death is a disaster for the whole mankind. Had you not admonished patience and forbidden bewailing and lamentation, we would have wept and cried bitterly, but even that would not have consoled us at all. Our Master! When you meet your Lord, do not forget us.

He was wrapped in three pieces of cotton cloth. As he had willed that his grave should not be dug at a place where people might worship it, it was dug in the apartment of 'A'isha (Allah be pleased with her). Hadrat Talha (Allah be pleased with him) dug the grave. As the earth was damp, his bed was spread inside. When everything was ready the people flocked there to offer the funeral prayer. People came in groups. There was no Imam (Leader). First of all, members of the family offered prayer, then the *Muhajirin* (emigrants) and after them the Ansar. Women and children offered prayer separately. This continued the whole day and night, hence the burial took place on Wednesday thirty-two hours after the Prophet's demise. The body was lowered in

the grave by Hadrat 'Ali, Fadl bin 'Abbas, Usama bin Zaid and 'Abdul Rahman bin 'Auf (Allah be pleased with them). Thus the resplendent sun of knowledge, guidance and righteousness was laid to rest.

Verily we belong to Allah and to Him verily we are to return.

Heritage : The author of *Sirat an-Nabi* has aptly written that the Holy Prophet (peace and blessings of Allah be upon him) possessed nothing in this world which he should have left behind for his heirs. He had already declared : We prophets neither inherit nor leave anything for our heirs. Whatever we leave is for charity.

Amr bin Huwairith reported that the Holy Prophet (peace and blessings of Allah be upon him) left nothing behind; no cash, no slaves; nothing of the sort. There was only his white mule, a piece of land and some weapons which were distributed in charity.

There were some souvenirs with the Companions. Hadrat Talha (Allah be pleased with him) had his sacred hair and Hadrat Anas bin Malik (Allah be pleased with him) had his shoes besides hair and a broken wooden cup. The sword *Zulfiqar* was with Hadrat 'Ali (Allah be pleased with him). 'A'isha (Allah be pleased with her) possessed the clothes in which he had passed away. His signet ring and rod were with Hadrat Abu Bakr as-Siddiq (Allah be pleased with him). Besides, the greatest blessing and wealth, more precious than even the Divine Throne, left behind by him is the great Book of Allah — The Holy Qur'an about which he said: I am leaving behind a thing which if you hold fast you shall never go astray—this is the Book of Allah—the Qur'an.

* * * * *

CHAPTER 2

DEATH OF HADRAT ABU BAKR AS-SIDDIQ

(Allah be pleased with him)

Restless Life : Hadrat Abu Bakr as-Siddiq (Allah be pleased with him) survived the Holy Prophet (peace and blessings of Allah be upon him) only for two years, three months and eleven days. He was unable to bear the pangs of his master's separation and got emaciated day by day until at last he departed to the next world. Although he gave a message of consolation to the people at the death of the Holy Prophet (peace and blessings of Allah be upon him), he himself was inconsolable. Seeing a sparrow one day, freely chirping and twittering, hopping about on the tree joyously he wished he were a carefree bird like it, so that he could not be called to account after death, or he were green grass to be eaten by cattle and forgotten, or even dry wood which were cut and burnt as fuel. This in a way describes the restless state of his mind.

Illness : Ibn Shihab (Allah be pleased with him), reported that one day Hadrat Abu Bakr (Allah be pleased with him) received some meat as a gift. He was partaking of it with Harith bin Kalda when the latter forbade him to eat it as he feared it had been poisoned. He desisted and both of them fell ill the same day.

On the 7th of Jamadi-ul-Akhir, the 13th A.H. (Monday) he took a bath and had fever from which he never recovered. As long as he was strong enough to move about, he continued to visit the Holy Prophet's Mosque to lead the Prayers. But when he

was too weak to get up, he called Hadrat 'Umar (Allah be pleased with him) to lead the Prayer. Some of the Companions sought permission to send for a physician, but he replied that the physician had already seen him, and He says that He is the doer of whatever He wills.

Nomination of Hadrat 'Umar : When he realised that the end was approaching, he felt anxiety about the Holy Prophet's successor. He wanted that the Muslims should remain safe from strife and dissension. He, therefore, decided to nominate a successor in consultation with the prominent Companions. First, he sent for 'Abdul Rahman bin 'Auf (Allah be pleased with him) and asked his opinion about Hadrat 'Umar (Allah be pleased with him). He fully approved of the choice, but said that he was too strict. Hadrat Abu Bakr (Allah be pleased with him) said: he is strict because I am kind-hearted. The burden of responsibility will mellow his temperament.

After that, he sent for Hadrat 'Uthman (Allah be pleased with him) and asked him the same question. He replied : Your judgment is better than mine. However, I can say there is no one amongst us like him. Then, he sent for Hadrat Sa'id bin Zaid and Usaid bin Hudair (Allah be pleased with them) who also gave their unequivocal approval. These discussions were still going on when the news spread in Medina that Hadrat Abu Bakr (Allah be pleased with him) was nominating Hadrat 'Umar (Allah be pleased with him) as his successor. Hearing this, Hadrat Talha (Allah be pleased with him) hastened to see Hadrat Abu Bakr (Allah be pleased with him) and complain of the brusque attitude of Hadrat 'Umar (Allah be pleased with him) towards them during his lifetime which was likely to be stiffened when he would become Caliph. He would be answerable to Allah for his decision. To this Hadrat Abu Bakr (Allah be pleased with him) replied that he would say that he had nominated the best amongst them and that 'Umar (Allah be pleased with him) was even better than that he had said.

The Will : After consultations, he sent for Hadrat 'Uthman (Allah be pleased with him) to prepare the nomination papers. Hardly a few words had been written when he became unconscious. Seeing this, Hadrat 'Uthman (Allah be pleased with him) added the words : I appoint 'Umar (Allah be pleased with him) as my successor of my own accord. When he regained consciousness he asked Hadrat 'Uthman (Allah be pleased with him) to repeat what he had written. Hadrat 'Uthman (Allah be pleased with him) read out the whole passage. Thereupon, Hadrat Abu Bakr (Allah be pleased with him) said: May Allah Almighty reward you for this.

When the will had been recorded, he sent it to the Holy Prophet's Mosque to be announced in public and himself ascended the balcony supported by his daughter Asma' (Allah be pleased with her). From there he addressed the gathering as follows :

Will you accept the man whom I appoint your Caliph? By Allah! I have spared no pains to make the selection and he is not related to me. I appoint 'Umar bin al-Khattab (Allah be pleased with him) my successor. Do you accept him? This is the will : In the name of Allah, Most Gracious, Most Merciful. This is the will and last testament of Abu Bakr bin Abu Quhafa (Allah be pleased with him) which he has dictated at the time when he is about to leave this world and enter the next. This is the time when infidels become believers, the singul give up wickedness and the liars surrender before Allah Almighty. I have appointed 'Umar bin al-Khattab (Allah be pleased with him) your Amir after me. You should obey him and be loyal to him. I have fully considered this matter in the light of Allah's and His Prophet's Commandments and Islamic teachings. He will do justice of which I am fully confident, but if he is changed every one is responsible for his own actions. I have done everything in good faith. No one has the knowledge of the Unseen except Allah. Those who do injustice will soon meet their doom. May peace and blessings of Allah be upon you !

After that, he sent for Hadrat 'Umar (Allah be pleased with him) in private and gave him proper advice and instructions and raised his hands in prayer: O' Allah! I have made this selection for the good of the Muslims. I feared lest they should be involved in strike and feuds. O' Lord! Thou knowest best what I have done, this is the fruit of my deliberation. I have appointed a man as Amir who in my opinion is the most steadfast and the best well-wisher of the Muslims. I am leaving this transitory world under Thy Command. I am leaving Thy servants to Thee. They all are Thy servants. They are under Thy control. O' Allah! Grant the Muslims a righteous ruler and make 'Umar (Allah be pleased with him) one of the rightly-guided Caliphs and his people loyal and obedient.

It was due to Hadrat Abu Bakr's piety and saintliness that such a thorny problem was solved in such a smooth and easy manner. It is the unanimous verdict of early and later Muslims that Hadrat Abu Bakr's appointment of Hadrat 'Umar to the Caliphate is the greatest service done by him to Islam and the Muslims which has no parallel in History. Hadrat 'Umar's few years' rule as caliph forms a golden chapter in the annals of Islam. He integrated the scattered power of Islam until it reached its climax.

Rendering Accounts : Shortly before his death, he asked that an account of his allowance from the *Baitul Mal* (Public Treasury) may be prepared which worked out to six thousand dinars or fifteen hundred rupees. He ordered that his land should be sold and the money returned to the treasury, which was done. Then, he enquired what additions had been made to his property after his assumption of the Caliphate. These comprised a slave who looked after the children and also polished the swords of Muslims, a dromedary which fetched water; a sheet of cloth worth one and a quarter rupee.

He ordered that after his death all the three things should be delivered to the successor Caliph. When after his death these objects were delivered to Hadrat 'Umar (Allah be pleased with him), he wept and declared that Abu Bakr (Allah be pleased with him), had made the task too difficult for his successors to perform.

Duty to the Last : It was the last day of Hadrat Abu Bakr's life that the arrival of Hadrat Muthanna (Allah be pleased with him), Deputy Commander in Iraq, was announced. He was sent for immediately. In spite of death-agony, he enquired of the details of the war and on coming to know that the Persian King Khusrau had sent reinforcements in Iraq, he called for Hadrat 'Umar (Allah be pleased with him) and told him that it was his last day on the earth. If he died in the morning, reinforcements should be rushed to Iraq before evening, and if he died at night, reinforcements should be despatched before morning. He further advised him not to be slack in serving the cause of Islam or in complying with the Divine Commandments. This should be done regardless of any calamity or tribulation. He observed that no greater calamity could have befallen them than the passing away of the Holy Prophet. (peace and blessings of Allah be upon him). If he had not acted promptly that day and not obeyed Allah's Commandments they would surely have been the victims of Allah's chastisement, and the fire of strife and mischief would have spread all over Medina. May Allah grant victory to the Muslims in Syria! In case of victory, send Khalid to 'Iraq as he is an experienced warrior and fully conversant with the affairs of 'Iraq. He, then, enquired about the day the Holy Prophet (peace and blessings of Allah be upon him) had passed away. When he was told that it was Monday, he also expressed the same desire. He advised that his grave should be dug near the Holy Prophet's grave. He also enquired about the cloth in which he had been buried. On being told that it consisted of three sheets, he ordered that he should also be wrapped in three sheets, adding that the two sheets he was wearing should be wash-

ed and another sheet be added to these. At this, Hadrat 'A'isha (Allah be pleased with her) said that they were not so poor that they could not afford new sheets. At this, he replied that the living were more deserving of new clothes than the dead.

Hadrat 'A'isha (Allah be pleased with her) was shedding tears at the sinking moon. She was reciting the Verse :

There are some luminous faces of whom even the clouds ask for water. He was an asylum for the orphans and a shelter for the widows.

At this, he opened his eyes and said : These were the attributes of the Holy Prophet (peace and blessings of Allah be upon him). Then she recited another verse :

In the last pangs of death, wealth and belongings are of no avail.

At this, he said: No, say it in this way :

And the stupor of death certainly comes. This is what thou wast trying to escape from. (Al-Qaf : 19)

His holy life came to an end while reciting the Verse :

Let death come to me in a state of submission to Thee, and join me with the righteous. (Joseph : 101)

When his soul departed to the heavenly abode, it was the 22nd of Jamadi-ul-Akhir, the 13th A.H. The day was Monday and the hour between *Maghrib* (Evening) and '*Isha*' (Night) Prayers. The period of his Caliphate was two years, three months and eleven days. His wife Hadrat Asma' bint 'Umair (Allah be pleased with her) gave him the bath. His son 'Abdul Rahman (Allah be pleased with him) led the funeral prayer. His grave was dug near that of the Holy Prophet (peace and blessings of Allah be upon him) in such a way that his head lay parallel to the Holy Prophet's shoulder. Hadrat 'Umar, Talha, 'Uthman and 'Abdul Rahman bin 'Auf (Allah be pleased with them) lowered him in the

grave. And thus was lost to the world the person who was the noblest, most righteous and sagacious after the Holy Prophet (peace and blessings of Allah be upon him). Verily, we belong to Allah and to Him verily are to return.

* * * * *

CHAPTER 3

MARTYRDOM OF HADRAT 'UMAR AL-FARUQ

(Allah be pleased with him)

Responsibility of Caliphate : After the demise of the Holy Prophet (peace and blessings of Allah be upon him) the preservation of the religion of Allah and the leading Muslim Community to the right direction was an uphill task. This great responsibility was jointly borne by the two illustrious and most sincere and devoted sons of Islam, Hadrat Abu Bakr as-Siddiq and 'Umar al-Faruq (Allah be pleased with them). The former sustained a great shock by the passing away of the Holy Prophet (peace and blessings of Allah be upon him), to which were added the cares for the protection of the infant Muslim state. He could not survive his religious mentor for more than two years. The whole burden thus devolved upon the shoulders of Hadrat 'Umar al-Faruq (Allah be pleased with him). The firm determination and great sagacity with which he surmounted all these difficulties and steered the affairs of state dear of them read a golden chapter in the History of Islam. Here are some instances of his greatness.

Hurmuzan : Hurmuzan was a renowned Commander of the Persian Emperor and Governor of the provinces of Ahwaz and Persian. He was deputed to oppose the Muslim forces, but having the worst of the combat he surrendered on the condition that he should be sent to Medina. He set out for Medina in splendour in the company of numerous courtiers, bedecked in regal garments.

Reaching Medina, he enquired where the Commander of the Faithful could be found. The Persians thought that the man who had caused a commotion in the whole world must be holding a magnificent court. A Bedouin pointed at the Caliph who lay asleep in the dusty courtyard of the Mosque.

Battle of Yarmuk : When the battle of Yarmuk was being fought in which twenty thousand Roman soldiers had bound themselves with chains, so as not to run away, Hadrat 'Umar (Allah be pleased with him) did not have one single night's rest until the news of the victory reached him. Then he prostrated to Allah by way of thanksgiving.

Battle of Qadisiya : In the battle of Qadisiya, the Persian Emperor had flung his last forces into the field. The intensity of the battle can be gauged from the fact that in one day's fight there were ten thousand Persian and two thousand Muslim casualties. During the course of the battle it was customary with Hadrat 'Umar (Allah be pleased with him) to leave Medina every day early in the morning and await the arrival of a messenger with news from the battle-front.

When, at long last, the messenger turned up with the report of the victory he was standing outside Medina awaiting his arrival. The messenger was mounted on a camel and Hadrat 'Umar (Allah be pleased with him) ran beside him to learn the details of the battle. Reaching Medina, as the people accosted him as Commander of the Faithful, the messenger was greatly surprised and ashamed of his audacity at making the Caliph run beside with himself on camel's back. He apologized for his rude behaviour, but Hadrat 'Umar (Allah be pleased with him) told him to continue the report. In this condition, he reached home.

When he accepted the responsibility of the caliphate, he ascended the pulpit in the Mosque and addressed the people thus :

O' Muslims! I deserve only as much allowance as is necessary for an orphan's guardian. If I am rich enough, I shall not accept any remuneration; but if I am poor, I shall accept bare subsistence allowance. Even then you should occasionally check me so that I may not amass money.

In his illness, honey was prescribed for him at which he called the people to the Mosque and obtained their permission for its use from the Public Treasury (*Baitul Mal*).

He used to stand up in prayer the whole night and to weep so much that there had grown two permanently dark tear-lines on his face.

'Abdullah bin Shaddad (Allah be pleased with him) narrated that one day Hadrat 'Umar (Allah be pleased with him) led the prayer, and as he came to the Verse :

Verily, I only complain of my sorrow and my grief to Allah.
(Joseph : 86)

he wept so much that the people were greatly perturbed.

Hadrat Imam Hasan (Allah be pleased with him) narrated that once Hadrat 'Umar (Allah be pleased with him) was leading the prayer. When he reached the Verse :

The punishment of thy Lord shall certainly come to pass.
There is none who can avert it. (At-Tur : 7, 8),

he wept so much that his eyes were swollen. At times he wept so much that people got despaired of his life. One day, he was passing by the road when suddenly he bent down and picked up a straw. Then, he said : "Would that I were like this straw, or I were not born!" On another occasion he said : "If it is proclaimed from the heaven that all men except one have been pardoned, my fear will not vanish, lest that very man should be I."

These thoughts had made his economic life very miserable. He was the conqueror of the Roman and Persian Empires, yet he

did not give up his habits of frugality. People greatly felt it, but he was not moved by their appeals. One day, his daughter, mother of the faithful, Hadrat Hafsa (Allah be pleased with her) took the courage to request him to dress well and take better food as Allah had conferred on him great honour, but he reminded her of the spartan life led by the Holy Prophet (peace and blessings of Allah be upon him) from which he could not deviate an inch.

Once Yazid bin Sufyan invited him to a dinner. When the table was laid and different meals were served, he refused to join, saying that if they gave up the precepts of the Holy Prophet (peace and blessings of Allah be upon him) they would certainly go astray.

Hadrat Ahwaz (Allah be pleased with him) narrated that Hadrat 'Umar (Allah be pleased with him) was presented with meat roasted in butter which he refused to take because that made two separate dishes, meat and butter.

The Companions never saw him wearing fine clothes. There used to be more than a dozen patches on his shirt. His turban was also torn and so were his shoes. The Muslims felt ashamed when they saw him receiving the envoys of the Roman and Persian Emperors in tatters.

Hadrat 'A'isha and Hadrat Hafsa (Allah be pleased with them) tried to persuade him to raise his standard of living, but he refused on the plea that despite being the consorts of the Holy Prophet (peace and blessings of Allah be upon him) they were inducing him to adopt the wordly life. He said :

“O' 'A'isha! Have you forgotten that the Holy Prophet (peace and blessings of Allah be upon him) had only one piece of cloth which he spread on the floor during the day and used it as a covering sheet at night.” “And O' Hafsa! Have you forgotten when you folded double the sheet under him one night and he reproved you in the morning saying why you had done so to make him sleep throughout the night.”

When he visited the market for a check up and supervision, he used to pick up small things like pieces of string, etc., and throw them inside the people's homes for their use.

'Utba bin Farqad came to see him one day when he had boiled meat and pieces of dry hard bread before him which he was trying to swallow with difficulty. He could not restrain himself and pleaded with the Caliph to spend a little more on his food which would not greatly tax the public treasury. At this, he expressed his displeasure and said that he was the trustee of the people and it would be unbecoming of him to betray the trust.

He received only two dirhams (silver pieces) daily from the public treasury for the maintenance of his large family. Once he spent eighty dirhams on his Hajj pilgrimage and felt sorry he had been guilty of extravagance. In order not to be a burden on the state he used to patch up his clothes.

One day, as he stood up to deliver the Friday sermon, Hadrat Imam Hasan (Allah be pleased with him) counted twelve patches on his shirt. Abu 'Uthman (Allah be pleased with him) reported that he saw a leather patch on his trousers.

One day, he was having the round of the city on foot at noon when he felt a bit tired. His slave who rode besides him on a donkey volunteered to dismount, but he declined and mounted the donkey behind his slave. When they got into Medina, the people were surprised to see the master riding on the donkey behind the slave. During his caliphate, whenever he went on tour outside Medina for the affairs of state, he never took a tent with him but always encamped at night on the ground under a tree. At noon, he spread his blanket on the tree for shade.

During the famine of 18 A. H., he gave up his favourite dishes and all food containing fat. One day, seeing his son eating a melon, he admonished him for indulging in that extravagance while the people were starving.

'Ikrama b. Khalid narrated that once a deputation waited on him with the request that he should take better food in order to gain strength for the better service of Allah. He enquired as to whether it was their individual opinion or the unanimous opinion of all the Muslims. On being told that it was the unanimous opinion of all the Muslims, he thanked them for their good advice, but he replied that he could not give up the practice of the two worthy predecessors. He was more anxious for their companionship than for the delicacies of this world.

He used to visit the homes of the people who engaged in fighting on the front and himself made purchases for their families. He would also distribute the mail of his soldiers, and where there was no literate person in the house he used to write replies.

Hadrat Talha (Allah be pleased with him) reported that one day early in the morning he suspected the presence of Hadrat 'Umar (Allah be pleased with him) in a nearby hut. He was curious to know the reason and on making an enquiry found that a blind old woman lived there and Hadrat 'Umar (Allah be pleased with him) visited her daily to look after her needs.

The daily life of Hadrat 'Umar al-Faruq (Allah be pleased with him) was one of extreme fear of Allah and unflinching service to the Muslims.

He never had one single night's complete rest and never had a full meal with the result that he grew weaker day by day and aged prematurely. He often said: If some one else had been able to bear the burden of the Caliphate, he would have preferred death to his present office.

In 23 A. H., the provinces of Kirman, Sajistan, Mikran and Isphahan were conquered and the Muslim Empire extended from Egypt to Baluchistan. The same year he performed the last Pilgrimage. On his return, he rested by the roadside and spreading his sheet of cloth on pebbles raised his hands in prayer towards heaven thus :

"O! Allah! I am getting old and my limbs are growing weaker. My people are spread everywhere. Raise me up to Thyself in this state, so that my actions may not go waste and I may not reach the stage of decrepitude."

Martyrdom : Ka'b bin Ahbar (Allah be pleased with him) told him that he had read in the *Torah* that he would die as a martyr. He remarked how it could be possible that he would die as a martyr when living in Arabia. Then, he prayed to Allah to grant him martyrdom in this cause and in his beloved Prophet's city of Medina.

One day, while delivering the Friday sermon, he told the gathering that he had dreamt that a cock came and began to peck at him. This portended his approaching end, adding that people were demanding the nomination of his successor.

He observed that he was not the master of death nor of the religion nor of the Caliphate. Allah Almighty is Himself the Custodian of His religion and of the Caliphate. He would not let them be destroyed.

Zahri narrated that Hadrat 'Umar (Allah be pleased with him) had forbidden the entry of any adult polytheist in Medina. Mughira bin Shu'ba (Allah be pleased with him) Governor of Kufa, wrote to him, saying that there was a very clever Christian young man in Kufa named Feroze who was adept in painting, carpentry and smithy. If he were allowed to come to Medina, he would be of great service to the Muslims. Hadrat 'Umar (Allah be pleased with him) gave him permission to enter Medina. On his arrival in Medina, he complained that Mughira (Allah be pleased with him) had overtaxed him. Hadrat 'Umar (Allah be pleased with him) enquired of the amount of tax which was two dirhams daily. When enquired about his trade, he replied that he knew painting, carpentry and smithy. Hadrat 'Umar (Allah be pleased with him) said that the tax was negligible as compared to his accomplishments. This exasperated him and he went away gnashing his teeth

in rage, declaring that the Commander of the Faithful (*Amirul-Mu'minin*) had not done justice to him. A few days later, Hadrat 'Umar (Allah be pleased with him) sent for him again and asked him whether he could construct a windmill. He replied harshly that he would prepare a windmill for him which would never be forgotten by people. After he had departed, Hadrat 'Umar (Allah be pleased with him) said that the man had threatened to kill him.

Then, he prayed to Allah to grant him martyrdom in His cause and in this beloved Prophet's City Medina. The next day, Feroze, who had a double-edged dagger hidden in the sleeve, came to the mosque very early in the morning. In the mosque some persons were assigned the duty of straightening the prayer rows, and when they had done so, Hadrat 'Umar (Allah be pleased with him) would come forward to lead the prayer. This morning when, as usual, he stepped forward to lead the prayer, Feroze rushed forth from the ambush and stabbed him at six places.

It was heart-rending scene. While falling down Hadrat 'Umar (Allah be pleased with him) put Hadrat 'Abdul Rahman bin 'Auf (Allah be pleased with him) in his place to lead the Prayer. The congregation offered the Prayer with Hadrat 'Umar (Allah be pleased with him) writhing in pain before their eyes. The murderer stabbed some other people, too, but he was finally caught and the man committed suicide there and then.

Seriously wounded, Hadrat 'Umar (Allah be pleased with him) was carried home, and the first thing he enquired of was about his murderer. On being told that it was a Christian slave, he thanked Allah that his killer was not a Muslim. The people thought that he had sustained only minor wounds, but when honey and milk were administered to him, these flowed out of the gashes. This greatly upset the people and they feared Hadrat 'Umar (Allah be pleased with him) would not survive. It was not only Hadrat 'Umar (Allah be pleased with him) who had been

wounded but it was the whole of Medina that was wounded. It was the very Caliphate that had been wounded. Immersed in grief, people came to enquire about his condition. Every one eulogized him and praised his services to Islam. Hadrat Ibn 'Abbas (Allah be pleased with him) being amongst the admirers. He, however, said if he had possessed the gold of the whole world, he would have sacrificed it in return for deliverance on Doomsday.

Succession : As long as Hadrat 'Umar (Allah be pleased with him) was alive, people gave little thought to the question of his successor. They thought that this illustrious son of Islam might live for ever for the supervision and guidance of the followers of the Holy Prophet (peace and blessings of Allah be upon him). When he was wounded, they realised their helplessness for the first time. Everyone enquired as to who would be taking his place as the guardian of the Muslims. They requested him to nominate his successor. He kept silent, and on their persistence replied that they wanted him to carry that responsibility on his shoulders even after death. He had often given serious thought to this question, and when people observed him absorbed in deep contemplation, they asked the reason thereof, to which he would reply that he could not make up his mind as to his successor. One of the men suggested the name of his own son, 'Abdullah, but he strongly admonished him, saying how a man could become caliph when he failed to make the right decision regarding divorce to his wife. At last, at the persistent request of the Muslims, he nominated an electoral board of six comprising Hadrat 'Uthman, Hadrat 'Ali, Talha, Zubair, 'Abdul Rahman bin 'Auf and Sa'd ibn Abi Waqqas (Allah be pleased with them) for selecting caliph from amongst them within three days.

Last Moments : In his last moments, he sent for his son 'Abdullah (Allah be pleased with him) and asked him to prepare a statement of his debts, which amounted to 86 thousand dirhams. He said that the amount should be paid by his family, if not, then by the 'Adi tribe or the Quraishites, but not from others. His

slave Nafi' reported how any debt could remain unpaid when one of his heirs had sold his patrimony for one lac dirhams. According to another version, his residential house was purchased by Hadrat Mu'awiya which cleared all his debts. After the disposal of debts, he told his son to go to Hadrat 'A'isha (Allah be pleased with her) and request permission to be buried by the side of his two illustrious predecessors. On receiving the message, Hadrat 'A'isha (Allah be pleased with her) replied that although she had reserved the place for herself, she gladly relinquished it in favour of 'Umar (Allah be pleased with him).

In his last agony, while addressing the people, he advised his would be the successor to safeguard the rights of the five types of people :

1. The Muhajirin
2. The Ansar
3. The Arabs
4. The Arabs settled outside Arabia
5. The Dhimmis

And also to discharge the obligations due to Allah and His Apostle (peace and blessings of Allah be upon him) and to execute the contracts made with the Dhimmis. A few moments before death, he told his son 'Abdullah (Allah be pleased with him) not to be extravagant in shrouding him. If he was good in the sight of Allah, he would get the best apparel, if not, the shroud was useless. Similarly, he said that his grave should not be very large. If he was deserving of Allah's Mercy, his grave would extend widely, if not, the spaciousness of the grave would not save him from torment. He forbade a woman to join his funeral procession. A few moments later, the angel of death appeared and he departed from land of sorrows. It was Saturday, 23, A.H. He was 63 years old. Hadrat Suhaib (Allah be pleased with him) led the funeral prayer.

Hadrat 'Abdul Rahman, Hadrat 'Ali, 'Uthman, Talha, Sa'd bin Abi Waqqas and 'Abdul Rahman bin 'Auf (Allah be pleased with them) lowered him in the grave, and the resplendent sun of the world of Islam was laid to rest by the side of the Benefactor of mankind :

"Verily we belong to Allah and to him verily we return."

The grief and shock of the Muslims at the death of Hadrat 'Umar al-Faruq (Allah be pleased with him) was unfathomable. Hadrat Umm Aiman (Allah be pleased with her) said that the martyrdom of Hadrat 'Umar (Allah be pleased with him) had weakened Islam. Hadrat Abu Usama (Allah be pleased with him) said that both Hadrat Abu Bakr and 'Umar (Allah be pleased with them) were the true devotees of Islam and their death caused a great loss to it. But God says : They are not dead but live as the living, and will live for ever.

CHAPTER 4

MARTYRDOM OF HADRAT 'UTHMAN

(Allah be pleased with him)

Old Tribal Jealousy : In the history of Islam there is a line of schism which was drawn with the blood of Hadrat 'Uthman (Allah be pleased with him). It buried the splendour of Islam for ever. Hadrat 'Uthman's martyrdom was the result of traditional tribal jealousy between the Hashimites and the Umayyads. In order to make the thing clearer, here is given the pedigree of the two families.

The great grandfather of the Holy Prophet 'Abd Manaf was an important personality in the progeny of Hadrat Isma'il (peace be upon him). He had four sons namely, Naufal, Muttalib, Hashim and 'Abd Shams. The jealousy between the Hashimites and the Umayyads was the outcome of rivalry between the progeny of Hashim and that of 'Abd Shams. Although Hashim was younger than 'Abd Shams yet he became the leader of the clan by virtue of his ability and generosity. He secured trade concessions from the Roman Emperor and the Negus of Abyssinia. Besides, he also became the custodian of the Holy Ka'ba. These things greatly displeased his nephew Umayya, son of 'Abd Shams and on one occasion he challenged his uncle to a contest. The condition of the contest was that the loser would give fifty black-eyed camels to the winner with condemnation to exile for ten years. A priest of tribe Khuza'a would decide the contest which would be binding

upon the parties. A contest was held between Hashim and Umayya. The judge declared the defeat of Umayya. Accordingly, Umayya gave fifty camels and was banished to Syria. This decision sowed the seeds of discord between Banu Hashim and Banu Umayya.

The Hashimites and the Umayyads during the Time of the Holy Prophet : When Muhammad (peace and blessings of Allah be upon him) was exalted to the position of prophethood, five nobles were the pillars of Banu Hashim—grandfather of the Holy Prophet 'Abdul Muttalib, son of Hashim, his uncle Abu Talib, Hamza, 'Abbas and Abu Lahab. On the other hand, the Umayyads were represented by three chiefs, Abu Sufyan, 'Affan and Hakam.

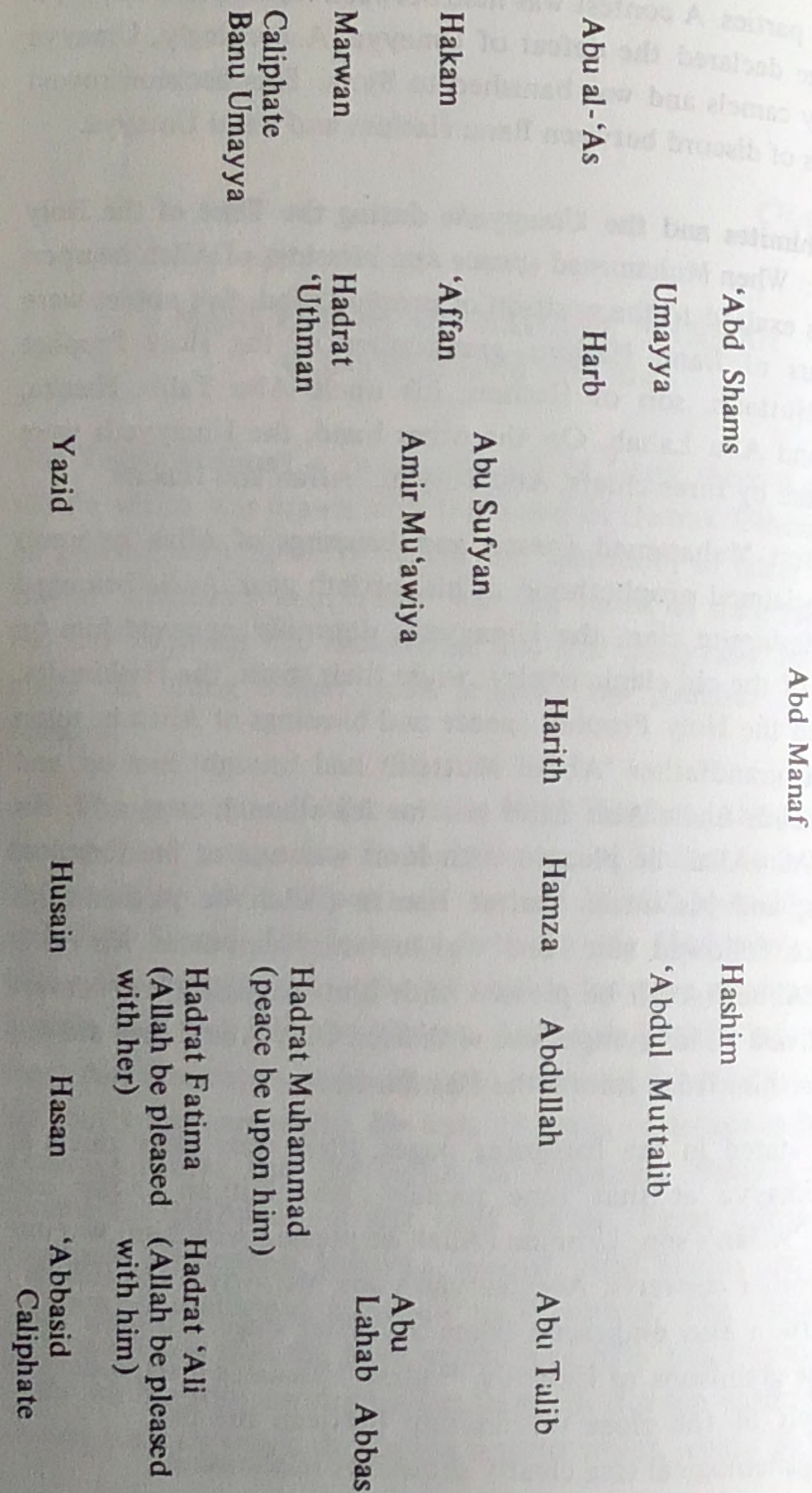
Hadrat Muhammad (peace and blessings of Allah be upon him) proclaimed prophethood in his fortieth year. As he belonged to the Hashimite clan, the Umayyads naturally opposed him on account of the old clanic rivalry; while their rivals, the Hashimites, supported the Holy Prophet (peace and blessings of Allah be upon him). His grandfather 'Abdul Muttalib had brought him up, and after him his uncle Abu Talib became his staunch supporter. His cousin 'Ali (Allah be pleased with him) was one of the foremost believers, and his uncle Hadrat Hamza (Allah be pleased with him) soon followed suit and was his chief supporter. His uncle Hadrat 'Abbas (Allah be pleased with him) though a late convert to Islam, had all his sympathies with him. Only Abu Lahab did not believe in him from among the Hashimites.

As stated in the foregoing pages, there were three chiefs of Banu Umayya at that time namely, Abu Sufyan, 'Affan and Hakam. 'Affan's son 'Uthman (Allah be pleased with him) was one of the earlier converts. Abu Sufyan's son Mu'awiya, and Hakam's son Marwan also embraced Islam at a later stage. All these three were the grandsons of Umayya. Hadrat 'Uthman's martyrdom was the result of the close relationship between the three. The following geneological tree clearly shows the relationship.

The dotted lines indicate the tribal friction between the Hashimites and the Umayyads. Umayya clashed with Hashim. Abu Sufyan fought against the Holy Prophet (peace and blessings of Allah be upon him). A war took place between Hadrat 'Ali (Allah be pleased with him) and Mu'awiya. Yazid martyred Imam Husain (Allah be pleased with him). The Umayyad Caliphate originated with the family of Marwan, but was exterminated by the 'Abbasides. It has been stated above that the Hashimites were the supporters and the Umayyads opponents of the Holy Prophet (peace and blessings of Allah be upon him), during the period of his Meccan life. During the period 'Uthman son of 'Affan embraced Islam. It was a matter of great courage on the part of Hadrat 'Uthman (Allah be pleased with him) to come over to the Hashimite camp all alone at this early stage. Later on, some more persons from Umayyad camp embraced Islam and the old rivalry between the Hashimites and the Umayyads subsided to a great extent, and both of them served the cause of Islam to the best of their capabilities.

Hadrat 'Uthman's Election as Caliph : After the demise of the Holy Prophet (peace and blessings of Allah be upon him), Hadrat Abu Bakr as-Siddiq (Allah be pleased with him) succeeded him as Caliph, and ruled peacefully. Then Hadrat 'Umar (Allah be pleased with him) became Caliph and his was the most successful and glorious period of caliphate. Hadrat 'Umar (Allah be pleased with him) constituted an Electoral Board of six, comprising Hadrat 'Ali, 'Uthman, Talha, Zubair, 'Abdul Rahman bin 'Auf and Sa'd ibn Abi Waqqas (Allah be pleased with them), for electing a Caliph within three days after his death. No decision could be arrived at on the first two days. On the third day, Hadrat 'Abdul Rahman bin 'Auf (Allah be pleased with him) advised that three of them should withdraw in favour of the other three. At this, Hadrat Zubair withdrew from election in favour of Hadrat 'Ali :

GENEOLOGICAL TREE



Hadrat Talha in favour of 'Uthman and Hadrat Sa'd ibn Abi Waqqas in favour of 'Abdul Rahman bin 'Auf. Hadrat 'Abdul Rahman bin 'Auf said : I withdrew from candidature. This left Hadrat 'Uthman and 'Ali (Allah be pleased with them) in the field. As Hadrat 'Abdul Rahman (Allah be pleased with him) had made the sacrifice, the two left the decision to his arbitration. 'Abdul Rahman bin 'Auf (Allah be pleased with him) collected all the Companions of the Holy Prophet (peace and blessings of Allah be upon him) in a mosque and delivered an eloquent and impressive speech before them in which he told everything about Hadrat 'Uthman and Hadrat 'Ali (Allah be pleased with them) and explained to them the question of Caliphate in detail. When he had finished his speech, Hadrat 'Abdul Rahman bin 'Auf pledged his allegiance to Hadrat 'Uthman. Hadrat 'Ali followed suit and then all the Companions of the Holy Prophet pledged their allegiance to Hadrat 'Uthman. Thus Hadrat 'Uthman (Allah be pleased with him) was declared as the third Caliph of the Holy Prophet (peace and blessings of Allah be upon him) and the responsibilities of Caliphate were placed on his shoulder. This happened on the fourth of Muharram, 24 A. H.

Occurrence of Differences and Disturbances : The first six years of Hadrat 'Uthman's Caliphate passed by in perfect calm and peace, but the later six years completely changed the complexion of the world. The real cause of this change consisted in the fact that the pious companions of the Holy Prophet (peace and blessings of Allah be upon him) were passing away one by one, and in their place a new generation was coming to the fore which lacked the predecessors' piety, sense of duty and the spirit of unity. They were not self-sacrificing and sincere as their forebearers had been but were self-seekers and job-hankers which led to wranglings and discords among them. These differences and dissensions increased to such a large extent that ultimately these sounded the death knell of the Caliphate. During Hadrat 'Uthman's Caliphate the following three discordant movements came into being :

1. **Conflict between the Hashimites and the Umayyads :** The Hashimites considered themselves rightful heirs to the Holy Prophet (peace and blessings of Allah be upon him), and they disliked it greatly that a scion of the Umayyad family should succeed to the leadership of the Islamic state and religion.
2. **Conflict between the Quraishites and the non-Quraishites :** The strength of the Muslims had increased immeasurably, and the non-Quraishite Muslim tribes, who had taken a lion's share in the expansionist conquests, did not like that leadership should remain in the hands of the Quraishites alone.
3. **Conflict between the Arabs and the non-Arabs :** The frontiers of Islam had extended to the Roman and Syrian borders and to Egypt. The Jews, the Magians and the Christians had been converted to Islam in thousands. In view of the principle of Universal Muslim brotherhood, they considered themselves equal to the Arab in every respect. They disliked the Arabs' leadership. Thus, there were serious dissensions and differences among them.

Organization of Dissatisfied Elements : The revolutionary trends were noticed first of all in Kufa where Ushtar Nakh'i disseminated the view among the people that the Quraishite being in minority had no right whatsoever to rule over whole of the Muslim world. Since new lands had been conquered by the common Muslims, they had equal right to leadership with the Quraishites. The non-Arab elements fully endorsed this view, and a conspiracy was hatched which started propaganda against Sa'd bin 'As, Governor of Kufa. In order to safeguard himself, the Governor, with the consent of Hadrat 'Uthman (Allah be pleased with him), banished ten leading members of the revolutionary party to Syria, with the result that another similar party came into existence in Basra. 'Abdullah ibn Saba, a Jewish convert to Islam, formed a third party in Egypt and after some effort succeeded in organizing all the three factions with the avowed object of deposing Hadrat

'Uthman (from the Caliphate) and shattering the Umayyad power. He spread his propagandists all over the dominions, who, masquerading as religious preachers, circulated concocted complaints against Hadrat 'Uthman and his governors, thereby, prejudicing the Muslims against them. The success of this revolutionary propaganda can be judged from the fact that men like Muhammad bin Abu Huzaifa and Muhammad bin Abu Bakr as-Siddiq also joined hands with them. The mischief penetrated even into Medina.

One day, when Hadrat 'Uthman (Allah be pleased with him) was delivering the Friday sermon, a man stood up and told him to follow the Book of Allah. Hadrat 'Uthman (Allah be pleased with him) gently asked him to sit down, but he again stood up and made the same remark and was again told to sit down. As all this was preplanned, his partisans stood up together and stoned the Caliph till he fell down exhausted with wounds. Even then, he displayed great patience and forbearance and did not bring to book the mischief-mongers but forgave them all.

Accusations of the Mischief mongers : The mischief mongers levelled the following five main allegations against Hadrat 'Uthman (Allah be pleased with him) :

1. Instead of the leading Companions of the Holy Prophet (peace and blessings of Allah be upon him), he had appointed his inexperienced relatives to highest ranks.
2. He was spending money from the Public Treasury unnecessarily on his kith and kin.
3. He had burnt all copies of the Holy Qur'an except that of Zaid bin Thabit (Allah be pleased with him).
4. He had insulted some of the Companions and introduced novel innovations.
5. He had broken word with the delegation from Egypt.

All these allegations were false being the outcome of the mischief wrought by the intriguers as would be manifest from the following :

1. The dismissal of the Companions was for administrative reasons.
2. Whatever he gave to his relatives was given by him out of his personal property.
3. The copy of the Holy Qur'an retained by him was the one prepared under orders of Hadrat Abu Bakr (Allah be pleased with him) himself which was the most authentic.
4. The innovations alluded pertained to questions of *ijtehad* nature and could not be termed as innovations.
5. With the allegation concerning the Egyptian delegation we shall be dealing with presently in detail.

The Governors' Conference : When Hadrat 'Uthman (Allah be pleased with him) came to know of these disorders in the realm, he called a conference of all his provincial governors for consultation who made the following suggestions :

'Abdullah bin 'Amir : An attack should be launched against a country to engage people in Jihad. The disorder will be curbed automatically.

Amir Mu'awiya : Every governor should be held responsible for quelling disturbance in his province.

'Abdullah bin Sa'd : The mischiefmongers should be suborned to silence.

'Amr bin 'As : you should do justice or vacate the office.

At the conclusion of the conference, 'Amr bin 'As felt penitent at making such a nasty suggestion in favour of the mischiefmongers, and promised to help the Caliph in furnishing information about their secret machinations.

Hadrat 'Uthman, however, took the following remedial measures :

1. He deposed Sa'd bin al-'As, Governor of Kufa, replacing him by Abu Musa Ash'ari.
2. He sent deputations to all the provinces for 'on the spot observation.'
3. He announced that on the occasion of the following Hajj pilgrimage people would be allowed to submit their grievances which would be redressed.

Insurgents' March on Medina : The insurgents did not really seek order in the dominions, and when Hadrat 'Uthman (Allah be pleased with him) was adopting measures for the improvement of the unhappy situation, they marched on Medina in separate groups posing as Hajj pilgrims. As they approached Medina, they assumed the form of an invading army and encamped at the outskirts of the city.

On coming to know of this mass demonstration, Hadrat 'Uthman (Allah be pleased with him) despatched Hadrat Talha, Zubair, Sa'd ibn Waqqas and Hadrat 'Ali (Allah be pleased with them) to them, one after the other, to persuade them to return to their places, promising early redress of their grievances.

The situation was discussed at length in the Mosque where Talha bin 'Ubaidullah stood up and talked to Hadrat 'Uthman very arrogantly. A message was received from Hadrat 'A'isha (Allah be pleased with her) to the effect that 'Abdullah bin Abi Sarah who had been accused of the murder of some of the Companions should be deposed. When Hadrat 'Ali (Allah be pleased with him) also endorsed the point, Hadrat 'Uthman (Allah be pleased with him) told the gathering to choose a leader to replace 'Abdullah bin Abi Sarah. They selected Muhammad bin Abu Bakr, and Hadrat 'Uthman (Allah be pleased with him) forthwith gave him the letter of appointment as Governor of Egypt in place of 'Abdullah bin Abi Sarah. On receiving this authority, Muham-

mad bin Abu Bakr set out for Egypt accompanied by a large number of Muhajirin and Ansars.

A few days later, a clamour arose in Medina that the insurgent had again returned. People came out of their houses and all around there arose shouts of "Revenge-Revenge"! When the cause of this tumult was ascertained, they made an allegation against Hadrat 'Uthman (Allah be pleased with him) which stunned everybody. They alleged that Muhammad bin Abu Bakr had not yet reached but was at the third stage of his journey when they met a camel-rider moving fast towards Egypt. Muhammad bin Abu Bakr's companions stopped him and enquired of him as to who he was. He replied that he was the slave of Caliph 'Uthman (Allah be pleased with him) and was going to the Governor of Egypt.

Pointing to Muhammad bin Abu Bakr, the people said: "Here is the Governor of Egypt." The camel-rider replied that he was not the Governor, and went on his way. Suspecting foul play, the people caught him again, and on searching him they found a letter in a leather wallet bearing the seal of Hadrat 'Uthman (Allah be pleased with him) containing a directive to the Governor of Egypt that the moment Muhammad bin Abu Bakr and such and such of his companions reached Egypt they should be beheaded and every complainant should be confined till further orders.

This exasperated the insurgents who returned to Medina clamouring that Hadrat 'Uthman (Allah be pleased with him) had betrayed them and that they would certainly have their revenge.

Hearing the uproar, Hadrat 'Ali, Talha, Zubair, Sa'd and several other companions assembled and the insurgents placed Hadrat 'Uthman's letter before them. The Caliph also appeared on the scene and the following conversation took place between them :

Hadrat 'Ali: O Commander of the Faithful! Is he your
salve?

Hadrat 'Uthman: Yes, he is!

Hadrat 'Ali: Is this camel yours?

Hadrat 'Uthman: Yes, it is!

Hadrat 'Ali: Does the letter bear your seal?

Hadrat 'Uthman: Yes, the seal is mine!

Hadrat 'Ali: Have you written this letter?

Hadrat 'Uthman: I swear on oath that I have not written
this letter nor have I ordered anyone to write it. I
know nothing about it.

Hadrat 'Ali: It is so strange that the slave is yours, the
camel is yours, and the seal is yours, but you know
nothing about the letter.

Hadrat 'Uthman: By Allah! I have neither written this
letter nor ordered anyone to write it, nor given it
to the slave to carry it to Egypt.

On close examination it was transpired that the letter in
dispute was in the hand of Marwan who was at the moment
present in the house. People asked Hadrat 'Uthman (Allah be
pleased with him) to deliver Marwan to them, but he refused.
This enraged them. A few of them were of the opinion that
Hadrat 'Uthman (Allah be pleased with him) could not take a false
oath but the others said if it was so, why he refused to deliver
Marwan to them for interrogation and sifting truth from false-
hood. But Hadrat 'Uthman (Allah be pleased with him) feared
that they would kill him; so he refused to hand over Marwan
to them.

After that, the insurgents besieged Hadrat 'Uthman's house
and demanded that he should quit the office of Caliphate. But
he emphatically declined to do so, asserting that he would not
voluntarily forego the honour conferred upon him by Allah

and would persevere till the end of his life according to the will
of the Holy Prophet (peace and blessings of Allah be upon him).
The siege lasted for forty days. No one was able to carry food
or water inside the house.

One day, Hadrat Umm Habiba (Allah be pleased with her),
Mother of the Faithful, herself brought food for Hadrat 'Uthman
(Allah be pleased with him), but the insurgents refused her entry.
Hadrat 'Uthman (Allah be pleased with him) sent for Hadrat
'Ali (Allah be pleased with him) but he, too was denied entry.
Hadrat 'Ali (Allah be pleased with him) sent in his turban to
apprise the Caliph of the gravity of the situation and himself
went home with the head uncovered.

Ordinarily, the management of the internal affairs of Medina
was in the hands of Hadrat 'Ali, Talha and Zubair (Allah be
pleased with them) but in this tumult their voice carried no
weight with the mob. When the distress of the besieged increased
beyond measure, Hadrat 'Uthman (Allah be pleased with him)
ascended the balcony and addressing the besiegers enquired if
Hadrat 'Ali (Allah be pleased with him) was among them. On
being replied in the negative, he enquired about Sa'd and on
receiving the same answer requested that someone might convey
his message to Hadrat 'Ali (Allah be pleased with him) for
arranging for the supply of water to the besieged. Hadrat 'Ali
(Allah be pleased with him) sent three waterskins, but these
reached the besieged with such difficulty that in the process
some slaves of the Hashimites and the Umayyads were injured.
Simultaneously, a rumour was afloat that if Marwan was not
delivered to the insurgents, Hadrat 'Uthman (Allah be pleased
with him) would be assassinated. Coming to know of this, Hadrat
'Ali (Allah be pleased with him) deputed his sons, Hadrat Imam
Hasan and Hadrat Imam Husain (Allah be pleased with them),
to stand guard at the door of the residential house of the
Commander of the Faithful with drawn swords and not to allow

entry to anyone. Hadrat Talha and Zubair (Allah be pleased with them) also deputed their sons for the same purpose.

Hadrat 'Uthman's Address to the Insurgents : Hadrat 'Uthman (Allah be pleased with him) made several attempts to pacify the insurgents but with no effect. At last, one day he ascended the roof of his residence and from it addressed the insurgents thus :

O' people! Remember when the Mosque of the Holy Prophet (peace and blessings of Allah be upon him) was too small to accommodate the congregation, and the Holy Prophet (peace and blessings of Allah be upon him) observed as to who would like to inherit Paradise by purchasing land for the extension of the Mosque, then who was it that complied with his orders ?

The people replied : You did it.

He said : Today you deny my entry in the same Mosque! At this, they kept silent.

Then, he said : Recollect the time when there was no sweet water well in Medina other than "Bir-i-Roma" belonging to a Jew, and the Muslims greatly suffered because of the scarcity of water, who was it, then, that purchased the well at the behest of the Holy Prophet (peace and blessings of Allah be upon him) and declared it a trust for the Muslims ?

The people replied : You did it.

He again asked : Is there anyone among you who can testify to the fact that one day as the Holy Prophet (peace and blessings of Allah be upon him) was ascended Mount Uhud and it began to tremble, he was pleased to say : "O Uhud! Stop. At this moment, there stand on the back a prophet, a siddiq and two martyrs. And I was one of them."

The people replied : You spoke the truth.

He continued : O' people! Tell me when the Holy Prophet (peace and blessings of Allah be upon him) deputed

me as his envoy to the Quraish at the time of Hudaibia Treaty, is it not true that he placed the left hand on the right (hand) and thus took the oath of allegiance on my behalf ?

The people replied : Yes! It is so.

But alas! In spite of this public confession of his nobility, piety and generosity, the insurgents did not change their mind. The Hajj season was approaching, and they feared when the Muslims had returned to Medina after the performance of Hajj pilgrimage, they would not be able to carry out their evil designs. They, therefore, openly demanded his blood. When this reached his ears, he again addressed them :

"O' people! why do you demand my blood ? According to the Islamic Law, only three persons are condemned to death. An adulterer, a murderer and an apostate. For God's sake let me know whom I have killed. Do you accuse me of adultery? Have I renounced Islam? Listen all of you! I bear witness that Allah is One and Muhammad (peace and blessings of Allah be upon him) is His messenger and bondman. Have you now any justification for my assassination?"

The insurgents had no answer to this heartrending appeal, but still the fear of God did not find its way into their hearts.

Forbearance of Hadrat 'Uthman : When the situation grew worse, Hadrat Mughira bin Shu'ba (Allah be pleased with him) came to see Hadrat 'Uthman (Allah be pleased with him) and placed three proposals before him :

1. There are a large number of your devotees (who are) ready to lay down their lives for you. Please order them for Jihad.
2. If this is not acceptable to you, please break open the wall near the main gate and proceed to Mecca.
3. If you are not agreeable to any of these two proposals, please go to Syria where a very large number of people are loyal to you. They will support your cause.

entry to anyone. Hadrat Talha and Zubair (Allah be pleased with them) also deputed their sons for the same purpose.

Hadrat 'Uthman's Address to the Insurgents : Hadrat 'Uthman (Allah be pleased with him) made several attempts to pacify the insurgents but with no effect. At last, one day he ascended the roof of his residence and from it addressed the insurgents thus :

O' people! Remember when the Mosque of the Holy Prophet (peace and blessings of Allah be upon him) was too small to accommodate the congregation, and the Holy Prophet (peace and blessings of Allah be upon him) observed as to who would like to inherit Paradise by purchasing land for the extension of the Mosque, then who was it that complied with his orders ?

The people replied : You did it.

He said : Today you deny my entry in the same Mosque! At this, they kept silent.

Then, he said : Recollect the time when there was no sweet water well in Medina other than "Bir-i-Roma" belonging to a Jew, and the Muslims greatly suffered because of the scarcity of water, who was it, then, that purchased the well at the behest of the Holy Prophet (peace and blessings of Allah be upon him) and declared it a trust for the Muslims ?

The people replied : You did it.

He again asked : Is there anyone among you who can testify to the fact that one day as the Holy Prophet (peace and blessings of Allah be upon him) was ascended Mount Uhud and it began to tremble, he was pleased to say : "O Uhud! Stop. At this moment, there stand on the back a prophet, a siddiq and two martyrs. And I was one of them."

The people replied : You spoke the truth.

He continued : O' people! Tell me when the Holy Prophet (peace and blessings of Allah be upon him) deputed

me as his envoy to the Quraish at the time of Hudaibia Treaty, is it not true that he placed the left hand on the right (hand) and thus took the oath of allegiance on my behalf ?

The people replied : Yes! It is so.

But alas! In spite of this public confession of his nobility, piety and generosity, the insurgents did not change their mind. The Hajj season was approaching, and they feared when the Muslims had returned to Medina after the performance of Hajj pilgrimage, they would not be able to carry out their evil designs. They, therefore, openly demanded his blood. When this reached his ears, he again addressed them :

"O' people! why do you demand my blood ? According to the Islamic Law, only three persons are condemned to death. An adulterer, a murderer and an apostate. For God's sake let me know whom I have killed. Do you accuse me of adultery? Have I renounced Islam? Listen all of you! I bear witness that Allah is One and Muhammad (peace and blessings of Allah be upon him) is His messenger and bondman. Have you now any justification for my assassination?"

The insurgents had no answer to this heartrending appeal, but still the fear of God did not find its way into their hearts.

Forbearance of Hadrat 'Uthman : When the situation grew worse, Hadrat Mughira bin Shu'ba (Allah be pleased with him) came to see Hadrat 'Uthman (Allah be pleased with him) and placed three proposals before him :

1. There are a large number of your devotees (who are) ready to lay down their lives for you. Please order them for Jihad.
2. If this is not acceptable to you, please break open the wall near the main gate and proceed to Mecca.
3. If you are not agreeable to any of these two proposals, please go to Syria where a very large number of people are loyal to you. They will support your cause.

Hadrat 'Uthman (Allah be pleased with him), with an emblem of forbearance, replied :

"I cannot go to war against the Muslims. It does not behove me as Caliph to the Holy Prophet (peace and blessings of Allah be upon him) to shed the blood of Muslims. I shall not go to Mecca because I have heard the Messenger of Allah (peace and blessing of Allah be upon him) as saying : "A Quraishite will shed blood in the Holy Sanctuary of Ka'ba". I do not like to be that person. As for proceeding to Syria, how could I forgo the blessings of the vicinity of my beloved Prophet (peace and blessings of Allah be upon him) and the land of his migration?"

When the situation grew still more critical, he spoke to Abu Thaur al-Fahmi (Allah be pleased with him) thus : I entertain great hopes in my Lord with Whom I have placed ten things as trust :

1. I am the fourth person to accept Islam.
2. The Holy Prophet (peace and blessings of Allah be upon him) gave his daughter in marriage to me.
3. On her death, he gave me his second daughter in marriage.
4. I have never sung a song.
5. I have never even thought of wickedness.
6. Ever since I took the oath of allegiance to the Holy Prophet (peace and blessings of Allah be upon him) with the right hand, I have never touched the genitals therewith.
7. Ever since I became a Muslim, I have set free a slave on every Friday.
8. I have never committed adultery during the Days of Ignorance or after embracing Islam.
9. I have never stolen anything during the Days of Ignorance or after embracing Islam.

10. I committed the Holy Qur'an to memory during the life time of the Holy Prophet (peace and blessings of Allah be upon him).

At this juncture, Hadrat 'Abdullah bin Zubair (Allah be pleased with him) requested Hadrat 'Uthman (Allah be pleased with him) to allow permission to seven hundred trusted Companions present in the house to fight with the rebels. He forbade him to shed the blood of even one Muslim for his sake. He sent for his twenty slaves present in the house and emancipated all of them in the name of Allah.

Zaid bin Sa'd (Allah be pleased with him) also appeared on the scene and told the Caliph that the Ansar had been waiting at the gate to fulfil their old promise of succour, to which he replied that the best service they could render him was that no Muslim should take up arms for his sake. Hadrat Abu Huraira (Allah be pleased with him) also sought permission for Jihad, in reply to which he asked if he would like to put the whole world to the sword. And he recited the relevant verse from *Sura Al-Ma'ida* :

If you killed one person without just cause. It is as if you killed the whole humankind.

It silenced Abu Huraira (Allah be pleased with him).

Martyrdom : The Holy Prophet (peace and blessings of Allah be upon him) had predicted the martyrdom of Hadrat 'Uthman (Allah be pleased with him). The Muslims in general were very much perturbed at the silence of Hadrat 'Uthman (Allah be pleased with him), and the excesses of the rebels. Friday's sun had not risen when he resolved to keep fast. The same morning he dreamt the Holy Prophet (peace and blessings of Allah be upon him) accompanied by Hadrat Abu Bakr as-Saddiq and Umar al-Faruq said that they had been waiting for him to break his fast with them. Waking up, he told his wife that the hour of

martyrdom had drawn near and the rebels would certainly kill him. She observed that it could not be so. He related his dream to her and called for his trousers which he had never worn before. He put them on and emancipated his twenty slaves. Then he opened the Holy Qur'an and busied himself in its recitation.

Such was the situation inside the Caliph's house. Outside Muhammad bin Abu Bakr began to shoot arrows. One arrow struck Hadrat Imam Hasan (Allah be pleased with him) who stood at the door and he was wounded. The second arrow struck Marwan inside the house. A third arrow wounded Hadrat 'Ali's slave Qanmbar. Seeing this, Muhammad bin Abu Bakr told his two companions that if the Hashimites got wind of this affair, they would certainly retaliate and their purpose would be defeated. Therefore, some persons should climb the wall, jump into the courtyard and finish the job. This was done. By chance all the persons present in the house were on the top story, and Hadrat 'Uthman (Allah be pleased with him) was all alone on the ground floor, reciting the Qur'an. Muhammad bin Abu Bakr did the most unpleasant thing. He caught hold of the beard of the venerable Caliph and began to pull it hard. Hadrat 'Uthman said: "My nephew! Had your father been alive today, he would not have approved of this action." He felt ashamed and penitent, and stepped back. However, Kinana bin Bashir struck a nasty blow on the Caliph's forehead with an iron rod, and he fell down uttering the words: "In the name of Allah, I place my trust in Allah." The second blow was struck by Saudan bin Hamran which caused a stream of blood to gush forth. 'Amr bin Hamaq, a wretched bedouin climbed his prostrate body and began to pierce it with his spear. Another merciless person struck with his sword, but the blow was checked by the Caliph's wife, Hadrat Na'ila with her hand, and her three fingers cut off. In this struggle, the noble, the righteous and the long suffering Caliph breathed his last. "Verily, we belong to Allah, and to Him verily do we return."

This incident of brutality and barbarity was witnessed by Hadrat Na'ila (Allah be pleased with her) alone. Seeing Hadrat 'Uthman (Allah be pleased with him) ruthlessly butchered she ran to the house top and shouted at the top of her voice that the Commander of the Faithful and been assassinated. The People in the house ran downstairs and saw the Caliph lying in a pool of blood. When the people in Medina heard the awful news they were dumbfounded. They ran towards the Caliph's residence but now nothing could be done. Hadrat 'Ali (Allah be pleased with him) reprimanded Hadrat Imam Hasan and Imam Hussain (Allah be pleased with them) as to why murder had been committed in their presence. They replied that the insurgents had jumped over the wall from the back side and not entered through the gate they had been guarding. The Caliph was no more in this world. In spite of this heinous crime, the siege continued and Hadrat 'Uthman's body lay there for two days. On the third day, it was laid to rest in the graveyard of Baqi'. Only seventeen persons attended the funeral prayer. Thus passed away the most devoted servant of the Book of Allah and the true devotee of the *Sunnah* of the Holy Prophet (peace and blessings of Allah be upon him). May his soul rest in peace! At the time he attained martyrdom, Hadrat 'Uthman (Allah be pleased with him) was reciting the Holy Qur'an and his blood dropped on this Verse:

"And Allah will surely suffice thee against them. He is All-Hearing, All-Knowing!" (*Al-Baqara* : 137).

The day was Friday, and the time was that of the *Asr* (Afternoon) Prayer. Hadrat Zubair bin Mut'im (Allah be pleased with him) led the funeral prayer. Hadrat 'Ali (Allah be pleased with him) raised both of his hands towards heaven and said that he was innocent of the murder of 'Uthman (Allah be pleased with him). Sa'id bin Zaid (Allah be pleased with him) said: Would that the Mount Uhud had burst open and fall upon you for this heinous crime. Hadrat Anas (Allah be pleased with him) said: "As long as Hadrat 'Uthman was alive, Allah's sword was in sheath. After this martyrdom, it will be unsheathed and will remain so till

the end of the world." Hadrat Samra (Allah be pleased with him) said : "The mischief started with the assassination of Hadrat 'Uthman (Allah be pleased with him) will not be suppressed till Doomsday." When Ka'b bin Malik (Allah be pleased with him) heard the terrible news, he composed the following verses: "You folded both of your hands and closed your door and said: Allah knows everything. Do not fight your enemies. Today he who does not fight for my sake will remain under Allah's protection. Your martyrdom has put an end to mutual unity and affection and replaced it with enmity and hatred. After your goodness will forsake the Muslims like storms that blow and scatter everything."

Islam's destiny changed : The news of the martyrdom of Hadrat 'Uthman (Allah be pleased with him) spread like wild fire in the length and breadth of the realm. Hadrat 'Uthman's blood-stained shirt and Hadrat Na'ila's mutilated fingers were sent to Amr bin Mu'awiya, Governor of Syria, a prominent leader of the Umayyads. When the shirt was unfolded before the gathering, there was an eruption of wild roar and commotion and shouts of 'Revenge-Revenge', resounded on all sides. One thing should be noted here that right from the Caliphate of Hadrat 'Ali (Allah be pleased with him) up to the martyrdom of Hadrat Imam Husain (Allah be pleased with him) all that happened bears the touch of Hadrat 'Uthman's blood. This is an unfortunate occurrence that changed the course of Islamic history. This is what happened at the Battle of the Camel (*Jang-i-Jamal*), and this is what happened at Karbala. The inveterate animosity and hatred between the Umayyads and the Abbasids was the logical outcome of this tyranny and misdemeanour.

The martyrdom of Hadrat 'Uthman (Allah be pleased with him) once again fanned the flame of tribal jealousy and rivalry between the Umayyads and the Hashimites, with the result that the rapid progress of Islam for the world's reformation was thwarted.

* * * * *

CHAPTER 5

MARTYRDOM OF HADRAT 'ALI AL-MURTADA

(Allah be pleased with him)

The Battle of the Camel (Jang-i-Jamal) : After the Battle of the Camel, Islamic Caliphate was bifurcated between Hadrat 'Ali bin Abi Talib (Allah be pleased with him) and Hadrat Mu'awiya bin Abu Sufyan. Besides them both, there was a third personality, that of 'Amr ibn al-'As, which wielded considerable influence on account of his political sagacity.

The Battle of Saffin had given rise to a new sect in Islam, that of the Kharjites. Although it had political motives through and through, it had given to its holds a religious tinge like other political sects in Islam. Its political slogan was "All power belongs to Allah" which meant 'no person should rule.' In fact, the Kharjites of Islamic history resembled to anarchists of modern times.

In Mecca, the Kharjites hatched a plot to change entirely the course of the Islamic history and they did accomplish their nefarious task. 'Amr bin Bakr Tamimi said that he would kill 'Amr bin al-'As, Governor of Egypt, as he was the ring leader of all mischiefs and intrigues. Bakr bin 'Abdullah Tamimi avowed that he would kill Mu'awiya bin Abu Sufyan, because he had assumed the role of an emperor in Syria.

There was a pin drop silence for a moment. Everyone was terrified at the name of 'Ali ibn Abi Talib (Allah be pleased with

him). At last, 'Abdul Rahman ibn Muljim broke the silence and said that he would kill 'Ali (Allah be pleased with him).

The seventeenth of Ramadan was fixed as the date for the simultaneous perpetration of these treacherous murders. The first named two persons failed in their vile attempts, but to the dire misfortune of Islam, 'Abdul Rahman ibn Muljim succeeded in his wicked design. Here are the details:

'Abdul Rahman left Mecca for Kufa where already a very large number of Kharjites were present. He began to visit them, and during one of these visits he came across a beautiful Kharjite woman named Qattam bint Shajana bin 'Adi whose charms infatuated him. The woman demanded three thousand dirhams, one slave, one slavegirl and the head of 'Ali (Allah be pleased with him) as her dower debt. 'Abdul Rahman agreed but asked how he could kill 'Ali (Allah be pleased with him). The blood-thirsty Cleopetra replied that he could be killed from an ambush. She added that if he were successful in his mission, he would find her awaiting his arrival with open arms, but if he was killed in the attempt he would go straight away to heaven.

It is stated on authority that Hadrat 'Ali (Allah be pleased with him) had an intuition of the coming event. Whenever he came across 'Abdul Rahman, he saw blood in his eyes. Ibn Sa'd reported that he was used to swear that the Holy Prophet (peace and blessings of Allah be upon him) had predicted his death by an assassin's dagger. 'Abdul Rahman came to him twice to take the oath of allegiance to him but 'Ali (Allah be pleased with him) refused. The third time he asked as to what was holding back his hand from committing his foul deed of colouring his beard with blood.¹

¹ *Tabaqat Ibn Sa'd*, Vol. III, p. 33

At times as he got angry with his companions, he used to ask what was preventing their most wretched person from killing him. He was fed up with this long waiting and they were fed up with him.¹

People requested him to name the would be assassin, but he observed : How could he condemn a person who had not yet committed the murder. They again requested him to nominate his successor, but he replied that he would be leaving them in the same state as they had been left by the Holy Prophet (peace and blessings of Allah be upon him). They questioned him as to what explanation he would be giving before Allah for this action and he replied that he would say:

"O' God! I have left Thee with them. Thou may either reform them or destroy them."²

Before the Martyrdom : Some of his companions had got wind of the conspiracy too, because a man from the Bani Murad tribe had informed the Commander of the Faithful that his tribesmen were plotting to assassinate him. The name of the would be assassin was also known.

One day Ash'ath saw Ibn Muljim armed with a sword. Ash'ath asked him to show him the sword which happened to be brand new. He asked him the reason for being armed when it was not the time of warfare. Ibn Muljim replied that he wanted to slaughter the camels of the village therewith. Ash'ath understood the implication of these words, and mounting on the mule hastened to apprise Hadrat 'Ali (Allah be pleased with him) of it, but the noble Caliph replied that he had not killed him up to that time.

Martyrdom The murder was committed on Friday before the morning prayer. Ibn Muljim spent the whole night in Ash'ath bin

¹ *Tabaqat Ibn Sa'd*, Vol. III, p. 34

² *Musnad Imam Ahmad*

Qais Kindi's mosque conversing with him. He had made Shubaib bin Bajra, a Kufite, his accomplice. Both the men armed with swords sat in front of the door through which Hadrat 'Ali (Allah be pleased with him) used to come out.¹

That night the commander of the Faithful could not sleep. Hadrat Hasan (Allah be pleased with him) reported that when he came to see his father in the morning, he (Hadrat 'Ali) said :

"My son! I could not sleep the whole night. I just had a wink of sleep and saw the Holy Prophet (peace and blessings of Allah be upon him) in a dream. I stated that I had been greatly persecuted by his followers. He advised me to pray to Allah for my deliverance.² I prayed ; O' My Lord! Grant me better companions than them and grant them a worse one."³

Hadrat Hasan (Allah be pleased with him) says just at the moment the *Mu'adhdhin* announced the call to prayer and came to take him to the Mosque. I offered him my hand. The *Mu'adhdhin* was in front of him and I was behind him. Coming out of the door, he called aloud :

"O' people! Come to Prayer."⁴

Then, reciting this verse he processed to the mosque :

"Be prepared to die, for death must come to you. Don't be afraid of death, for it is inevitable."

Scarcely had he entered the mosque when two swords were seen shining in the air and a shout was heard :

"Sovereignty belongs to Allah and not to you, O' 'Ali."

¹ Ibn Sa'd, Vol. III, p. 36

² *Kamil*

³ Ibn Sa'd, Vol. III, p. 36

⁴ *Ibid.*

Ibn Muljim's sword struck him in the forehead and pierced the brain.¹ On being wounded, he cried: "By the Lord of Ka'ba! I have achieved my goal." He also cried: Catch hold of the murderer. Flourishing his sword, 'Abdul Rahmān wanted to run away, but Mughira bin Naufal bin Harith bin Abdul Muttalib, who was a great wrestler of his time, threw a heavy cloth on him and flung him to the ground.²

Conversation Between the Murderer and the Murdered : The Commander of the Faithful was brought home in a precarious condition. He sent for the assassin, and when he came before him he questioned him as to why he had forgotten his kindness and killed him. He replied that he had sharpened his sword for forty days and prayed to God to enable him to kill the worst of the creation with it. Hadrat 'Ali (Allah be pleased with him) said he himself would be killed with it as he was, indeed, the worst of the creation.³

His daughter, Umm Kulthum (Allah be pleased with her) bewailed : "O' enemy of Allah! Why have you killed the Commander of the Faithful?" He replied that he had killed her father and not the Commander of the Faithful." She replied angrily that she hoped the Commander of the Faithful would come out safe and sound from this ordeal. Ibn Muljim said : If it were so, why was she shedding tears? He swore that he had kept his sword immersed in poison for a month and if even then it played him false, God might destroy it.⁴

The Caliph, then, turning to Hadrat Hasan (Allah be pleased with him) said : "He is a prisoner, treat him well and look after his needs and comforts. If I survive I shall myself bring him to

¹ Ibn Sa'd, Vol. III, p. 37

² *Al-Kamil*

³ Tabri, Vol. VI, p. 84

⁴ *Tabaqat*, Ibn Sa'd, Vol. III, p. 37

justice, but if I die, despatch him after me. I shall question him before the Divine Court.”¹

“O’ people of the house of ‘Abdul Muttalib, do not start bloodshed among the Muslims at my assassination. Beware, do not kill anyone except my assassin. O’ Hasan! If I die as the result of this blow despatch him with a similar blow. Do not amputate his ears or nose or mutilate his body. I have heard the Holy Prophet (peace and blessings of Allah be upon him) say : Don’t amputate anyone’s ears or nose even if he were a dog. Do not go to extremes as God does not like such people.”²

The Will : Then, he fainted. When he was conscious again, Jundub bin ‘Abdullah (Allah be pleased with him) asked if God forbid, they lost him, should they take the oath of allegiance to Hadrat Hasan (Allah be pleased with him). He replied that he neither commanded nor forbade them to do so.³

Then, he sent for his sons, Hadrat Hasan and Hadrat Husain (Allah be pleased with them), and made his will :

“I advise you to fear Allah and not to follow the world, even if it dogs your footsteps. Do not be sorry at what is lost. Always follow the Right, take pity on the orphans and the forlorn. Strive for the Hereafter. Be friend the oppressed and chastise the oppressor. Follow the Book of Allah, do not bear the reproach of any fault-finder in the cause of Allah.”

Then, he sent for his third son, Muhammad bin al-Hanifa, and asked him if he had lent ears to the advice he had given to his elder brothers. When he replied in the affirmative, he further advised him to respect and obey his brothers and not to do anything without consulting them. Turning towards Imam Hasan and

¹ *Tabaqat*, Ibn Sa’d, Vol. III, p. 35

² *Ibid.*

³ *Tabri*, Vol. VI, p. 86

Husain (Allah be pleased with them) he said : He is your brother take care of him, you know your father loves him.

Then, addressing the whole family, he said : Offer Prayer at the scheduled hours and pay the sacred tax, *Zakat*, regularly, Perform *Wudu* (ablution) correctly, because *Salat* (Prayer) is not acceptable without purification (*Tahara*) and is also unacceptable from the person who does not pay *Zakat*. Forgive people, recite the Qur’an regularly and look after the needs of your neighbour. Always keep the fear of Allah in mind and obey him willingly. Be active and prompt in His worship and never be slack. Inculcate righteousness among people and suppress wickedness. Never grieve over what you do not possess. Do not accept humiliation. May Allah join us in guidance and make us indifferent to worldly temptations! O’ Allah! Make our after life better than our present life. *Amin!*¹

Then he dictated the following will :

This is the last will and testament of ‘Ali bin Abi Talib (Allah be pleased with him). I bear witness that there is no god but Allah and that Muhammad (peace and blessings of Allah be upon him) is His Servant and Messenger. Verily, my Prayer, my worship, my life and my death are all for Allah, Lord of the worlds. He has no associate. This I have been commanded to do and I am the first Muslim. O’ Hasan! I advise you and all my children to fear Allah and die as Muslims in a state of submission to Him. All of you should hold fast to the cable of Allah and not be divided against one another. I have heard the Holy Prophet (peace and blessings of Allah be upon him) as saying : Mutual harmony and concord are better than Prayer and Fast. Take care of your kith and kin and do good to them, Allah will lighten your reckoning. And orphans, take good care of them and do not discard them. They should not be ruined before your eyes.

¹ *Tabri*, Vol. VI, p. 85

Also look after your neighbours because this is the will of your Holy Prophet (peace and blessings of Allah be upon him). He was so particular regarding the case of neighbours that we thought he was going to declare them our heirs. No one should give you lead in following the Qur'an and observing Prayer for it is the pillar of the Faith. And the House of your Lord! Never neglect the care for it. Similarly, Jihad in the cause of Allah. Strive in His cause with your life and belongings. Be particular about the obligatory *Zakat*, for it assuages Allah's wrath. And the Dhimmis—Non-Muslims who live under you. See that they are not oppressed before your eyes. And the Companions of your Holy Prophet (peace and blessings of Allah be upon him) honour them for he was pleased to remember them in his will. Take good care of your slaves, the poor and the indigent. If you do not fear anybody in obeying the dictates of Allah, He will protect you against your enemies. Be kind to all creatures of God and speak gently to them. Cooperate with one another in acts of virtue but not in acts of vice and wickedness, otherwise the wicked ones amongst you will overpower you and your prayers will not be heard. Live in perfect amity and harmony and lead a simple and austere life. O'people of my house! May Allah preserve you and keep you steadfast in the ways of the Holy Prophet (peace and blessings of Allah be upon him). I commit you to the care of Allah and pray for His peace and blessings on you."

After this, he recited the *Kalima* (Creed) : There is no god but Allah and Muhammad is the Messenger of Allah. And 'Ali (Commander of the Faithful) (Allah be pleased with him) closed his eyes for ever.¹

Aftermath : On the day following the burial, Hadrat Imam Hasan (Allah be pleased with him) addressed the people in the mosque thus :

"O' people! Yesterday a man departed from amongst you whose equal there was none, and nobody would be his equal in knowledge. The Holy Prophet (peace and blessings of Allah be upon him) used to deliver his standard to him and

¹ Tabri, Vol. VI, p. 86

he was victorious in the battle. He has left behind no gold, no silver. He saved only 700 dirhams out of his allowance apportioned for his family."

Zaid bin Husain (Allah be pleased with him) reported when the sad news of the martyrdom of the Commander of the Faithful (Allah be pleased with him) reached Medina, there was lamentation everywhere. There was not one single eye that did not shed tears. Medina presented the same spectacle as had been witnessed on the day of the Holy Prophet's demise. People crowded to the house of Hadrat 'A'isha (Allah be pleased with her) to see how she had treated the news. They found her immersed in grief, so they returned quietly.

On the following day it was made known that the mother of the Faithful (Allah be pleased with her) was going to visit the tomb of the Holy Prophet (peace and blessings of Allah be upon him). Everyone in the Mosque stood to greet and salute her, but she paid no attention to anyone, she was bent with grief, and with tottering footsteps she reached the tomb with great difficulty, followed by a multitude. Entering the apartment, she said :

"O' Prophet of guidance! Peace and salutation be upon you. Salutation on you and both of your companions. I have come to convey to you the news of the death of your most beloved relatives. By God, your selected and best loved kin has been assassinated whose consort was the best of the women of the world. He it was who believed in you and remained steadfast in his belief. I am mourning for him and shedding tears on his death. Had your grave opened up, your tongue, too, would have said that your best loved and excellent relative had been assassinated."

According to another version, when the mother of the Faithful heard of Hadrat 'Ali's martyrdom she heaved a deep sigh and said : The Arabs may do what they like; there is none to check them now.¹

¹ *Isti'ab*

Also look after your neighbours because this is the will of your Holy Prophet (peace and blessings of Allah be upon him). He was so particular regarding the case of neighbours that we thought he was going to declare them our heirs. No one should give you lead in following the Qur'an and observing Prayer for it is the pillar of the Faith. And the House of your Lord! Never neglect the care for it. Similarly, Jihad in the cause of Allah. Strive in His cause with your life and belongings. Be particular about the obligatory *Zakat*, for it assuages Allah's wrath. And the Dhimmis—Non-Muslims who live under you. See that they are not oppressed before your eyes. And the Companions of your Holy Prophet (peace and blessings of Allah be upon him) honour them for he was pleased to remember them in his will. Take good care of your slaves, the poor and the indigent. If you do not fear anybody in obeying the dictates of Allah, He will protect you against your enemies. Be kind to all creatures of God and speak gently to them. Cooperate with one another in acts of virtue but not in acts of vice and wickedness, otherwise the wicked ones amongst you will overpower you and your prayers will not be heard. Live in perfect amity and harmony and lead a simple and austere life. O'people of my house! May Allah preserve you and keep you steadfast in the ways of the Holy Prophet (peace and blessings of Allah be upon him). I commit you to the care of Allah and pray for His peace and blessings on you."

After this, he recited the *Kalima* (Creed) : There is no god but Allah and Muhammad is the Messenger of Allah. And 'Ali (Commander of the Faithful) (Allah be pleased with him) closed his eyes for ever.¹

Aftermath : On the day following the burial, Hadrat Imam Hasan (Allah be pleased with him) addressed the people in the mosque thus :

"O' people! Yesterday a man departed from amongst you whose equal there was none, and nobody would be his equal in knowledge. The Holy Prophet (peace and blessings of Allah be upon him) used to deliver his standard to him and

¹ Tabri, Vol. VI, p. 86

he was victorious in the battle. He has left behind no gold, no silver. He saved only 700 dirhams out of his allowance apportioned for his family."

Zaid bin Husain (Allah be pleased with him) reported when the sad news of the martyrdom of the Commander of the Faithful (Allah be pleased with him) reached Medina, there was lamentation everywhere. There was not one single eye that did not shed tears. Medina presented the same spectacle as had been witnessed on the day of the Holy Prophet's demise. People crowded to the house of Hadrat 'A'isha (Allah be pleased with her) to see how she had treated the news. They found her immersed in grief, so they returned quietly.

On the following day it was made known that the mother of the Faithful (Allah be pleased with her) was going to visit the tomb of the Holy Prophet (peace and blessings of Allah be upon him). Everyone in the Mosque stood to greet and salute her, but she paid no attention to anyone, she was bent with grief, and with tottering footsteps she reached the tomb with great difficulty, followed by a multitude. Entering the apartment, she said :

"O' Prophet of guidance! Peace and salutation be upon you. Salutation on you and both of your companions. I have come to convey to you the news of the death of your most beloved relatives. By God, your selected and best loved kin has been assassinated whose consort was the best of the women of the world. He it was who believed in you and remained steadfast in his belief. I am mourning for him and shedding tears on his death. Had your grave opened up, your tongue, too, would have said that your best loved and excellent relative had been assassinated."

According to another version, when the mother of the Faithful heard of Hadrat 'Ali's martyrdom she heaved a deep sigh and said : The Arabs may do what they like; there is none to check them now.¹

¹ *Isti'ab*

CHAPTER 6

MARTYRDOM OF HADRAT IMAM HUSAIN (Allah be pleased with him).

Preliminary : It is a common phenomenon that the fame enjoyed by a person is seldom in proportion to his real greatness. Strange as it may seem, the personages who reach the highest pitch of grandeur, sanctity and fame are associated with legends rather than historical facts. In view of this experience, Ibn Khaldun a pioneer philosophical historian, laid down a general principle that the more an incident becomes popular the more a net-work of unfounded tales and stories is woven around it. The German Poet Goethe has stated the same truth in a different way. He says that when human greatness reaches its peak, it becomes a legend.

The important place Husain (Allah be pleased with him) occupies in Islamic History is too well-known and requires no elucidation. Subsequent to the period of the Prophet's true successors, the incident which had a powerful impact on the religious and political history of Islam is the tragic event of Husain's martyrdom. It may not be an exaggeration to say that no tragic incident that has occurred in this world caused humanity to shed tears so profusely as this particular event. More than thirteen hundred years have passed since this soul-stirring event in Islamic history and still the month of *Muharram* brings to the mind of every Muslim a vivid remembrance of the noble sacrifice offered by Husain (Allah be pleased with him).

In spite of this, how curious it is that a powerful and tragic event of great import has assumed the shape of a fable than a historical fact. If a fact-finder wishes to study this event in the light of reliable evidences of history, in most of the cases he will be disappointed. The existing popular material on the subject is meant only for narration in religious assemblies exciting the feeling of sorrow and grief for the martyrs.

A few details of the event leading to the martyrdom of Husain (Allah be pleased with him) are given in this book. It should be borne in mind that this description does not seek to make a historical criticism, but it aims at presenting bare facts relating to Husain's martyrdom in a chronological order.

Causes of Difference Between Imam Husain and Yazid : *Ahle Bait* (members of the Prophet's family) had a valid claim to Caliphate for themselves. Soon after the death of Mu'awiya bin Abu Sufyan, his son Yazid declared himself the Caliph since he had been nominated a successor to Mu'awiya during his life-time. Yazid demanded allegiance from Husain ibn 'Ali (Allah be pleased with them). As the nomination to Caliphate was contrary to the spirit of the Islamic constitution, Husain ibn 'Ali (Allah be pleased with them) was averse to it and he, therefore, refused to take the oath of allegiance in favour of Yazid.

The Caliph Hadrat 'Ali (Allah be pleased with him) declared Kufa as the Capital of Caliphate. Consequently a large number of supporters of *Ahle-Bait* were gathered there. They invited Hadrat Husain (Allah be pleased with him) to Kufa and assured their support to him. Hadrat Imam Husain (Allah be pleased with him) deputed his cousin Muslim bin 'Aqil for obtaining allegiance of residents of Kufa and himself started preparation for undertaking a journey to Kufa.

Suggestions of Friends : All the well-wishers, friends and relatives who knew the intention of Hadrat Imam Husain (Allah be pleased

with him) were extremely perturbed and dissuaded him from doing so, reminding him of the proverbial infidelity and fickle-mindedness of the Kufites. They also knew the betraying mentality of Banu Umayyads in the past. So they requested Hadrat Husain (Allah be pleased with him) to postpone his proposed journey to Kufa. Hadrat 'Abuallah ibn 'Abbas (Allah be pleased with him) said : The people are extremely worried over your proposed journey to 'Iraq. The factual position may please be made known to the public. Hadrat Husain (Allah be pleased with him) replied : "I have taken a firm decision in this regard and I will leave for Kufa within a day or so." Hadrat 'Abbas (Allah be pleased with him) instantly remarked : May Allah protect you! Are you going amidst such people who have made their Amir helpless; crushed their opponents and have taken over the control of the country? If so, you may gladly go to Kufa and if other wise, their invitation to you is an open declaration of war. I am afraid that they may betray you." Imam Husain (Allah be pleased with him) did not take notice of this humble submission of Hadrat Ibn 'Abbas (Allah be pleased with him) and stuck to his decision.

Enthusiasm of Ibn 'Abbas : At the time of departure of Imam Husain (Allah be pleased with him) Ibn 'Abbas (Allah be pleased with him) again approached him and requested him humbly to give up the decision of his proposed tour. He spoke very impatiently : "My dear cousin, I can't remain a silent spectator of your doom, the Kufites are hypocrites and cheaters; never trust them, better stay here in Hijaz; no body excels you; if 'Iraqis are sincere in calling you over there, ask them first to expel your opponents from the country. In case you have decided to leave Hijaz; you may better go to Yaman where there are many forts and impassable mountains, a vast territory having a big population loyal to the memory of your father. There you will be beyond the reach of your enemies. With Yaman as your base you can spread your message around by letters and messengers. I am sure such a course

will bring you success." Hadrat Imam Husain (Allah be pleased with him) replied, "O' my cousin! I am really grateful for your kind sentiments and good wishes for me, but I have already made up my mind to go to Kufa." Ibn 'Abbas (Allah be pleased with him) further requested: "If you are not going to accede to my request, better leave the women and children here. I apprehend that you may not be slain before their eyes just as Hadrat 'Uthman (Allah be pleased with him) was assassinated in the presence of the members of his family." Ibn 'Abbas (Allah be pleased with him) remained silent for a moment and then said : "Had it been possible that a gathering of the people over here could prevent you from your intention, I would have arranged it just now." However, Hadrat Imam Husain (Allah be pleased with him) adhered to his scheduled programme.

A Letter from Abdullah ibn Ja'far : Likewise a number of people appealed Hadrat Imam Husain (Allah be pleased with him) to change his decision. One of his cousins 'Abdullah ibn Ja'far (Allah be pleased with him) wrote to him a letter from Medina, which reads :

"I beseech you in the name of Allah to desist from the implementation of your plan for it entails your death and destruction for your family and companions. Your death will extinguish the light of earth; at the present you are the beaconlight of faith and the centre of the Believers' hopes. Don't make haste in undertaking the journey."¹

A Letter from 'Umar bin Sa'id bin al-'As, the Governor of Medina : 'Abdullah ibn Ja'far (Allah be pleased with him) even approached 'Umar bin Sa'id bin al-'As, the Governor of Medina and requested him to apprise Hadrat Husain (Allah be pleased with him) of the factual position through a letter. 'Umar directed him to draft a letter on which he will affix a seal. Thus 'Abdullah (Allah be

¹ *Ibn Jarir*, Vol. VI, p. 219

pleased with him) wrote a letter on behalf of the Governor which reads :

"I pray to Allah to keep you away from the path where there is a danger to your life and may guide you to the way of salvation. I have come to know that you are leaving for 'Iraq; I beseech you not to undertake such a mission for I am afraid that a disastrous calamity is awaiting for there. I am sending 'Abdullah ibn Ja'far bin Sa'id (Allah be pleased with him) to you; please return with him; there is peace and tranquillity for you over here; may Allah protect you for He is the Best Protector and Sustainer."¹

Still Hadrat Imam Husain (Allah be pleased with him) stuck to his decision.

Meeting with Fardhuq : Hadrat Husain (Allah be pleased with him) left Mecca for 'Iraq along with the members of his family, including all men, women and children. While on his way he met a well-known poet Fardhuq at a place called Saffah. When interrogated by Husain (Allah be pleased with him) about the people of Kufa, the poet answered: Their hearts are with you, but their swords are with the Umayyads. "You are right," remarked the Imam but he said: "The matter now rests with Allah. His Will will be done, His Commandments are issued every moment. If His Will is favourable to us we will praise Him. If His Will is contrary to our expectations, we will earn the reward of our patience and resignation."²

Persistent Requests of the Relatives of Muslim bin 'Aqil : On reaching a place named Dharud, it was learnt that the emissary of Hadrat Husain (Allah be pleased with him) Muslim bin 'Aqil was executed publicly by 'Ubaidullah bin 'Ziyad, the Governor of Kufa, and nobody had taken the least notice of it. On hearing

¹ *Ibn Jarir*, Vol. VI, p. 219

² *Ibid.*, Vol. VI, p. 218

this sad news Imam recited, *Inna lillahi wa Inna ilaihi Raji'un* (from Thou (Allah) we came and to Thou (Allah) we have to return).

Meanwhile some of his companions again pleaded, "We beg you in the name of Allah, to abandon this journey and return without moving further, for we cannot rely upon Kufites; they are not faithful to you." Hadrat Imam Husain (Allah be pleased with him) made a pause for a moment and began to ponder over the situation, whether he should continue the journey or abandon it. At the same time all the relatives of Muslim bin 'Aqil (Allah be pleased with him) rose and said, "We shall never return, 'in the name of Allah' we shall avenge the murder of our brother or die in the attempt." Hadrat Imam Husain (Allah be pleased with him) cast a glance over his companions and with a cold sigh he spoke, "There is no charm in life after him."¹

The Host Disperses : At the outset of the journey a large number of Bedouins had joined the convoy; they expected a grand reception for Husain (Allah be pleased with him) at Kufa and provision for immense facilities for the entourage by Kufites; having all knowledge about it, the Imam addressed to them, "O' people! I have received very disappointing and dreadful news from Kufa ; Muslim bin 'Aqil, Hini b. 'Urwa and 'Abdullah b. Baqtr have been assassinated ; those who were to be trusted proved unfaithful; Kufites have dismayed us; I would suggest now to disassociate yourselves from us and leave us alone at the mercy of Allah; there shall not be the least resentment on our part." Such an announcement made by Hadrat Imam Husain (Allah be pleased with him), resulted in decrease in the strength of the entourage and there were left digitally counted members, majority of them were the family members.²

¹ *Ibn Jarir*, Vol. VI, p. 225

² *Ibn Jarir*, Vol. VI, p. 225

Arrival of Hur bin Yazid : Husain's party had advanced only a little distance beyond Qadsia, when Hur bin Yazid appeared with a force of 1,000 armed men and followed him and his men intending to keep a close watch on them till they came face to face with 'Ubaidullah bin Ziyad, Governor of 'Iraq, and his men.

Imam Husain's Address : At a top where the members of the entourage offered *Zuhr* Prayers Imam Husain (Allah be pleased with him) addressed them before the Prayer; he spoke :

"O' people! Before you, and before Allah I have a reason for my arrival to this place, that I did not come over here on my own accord, but I have been invited by you people; and your letters with me stand a testimony to this effect. If you have gone back on the promises contained in your communications addressed to me and conveyed through messengers, I am willingly prepared to go back. You invited me time and again to lead you as an Imam. So I have arrived here. I would ask you for allegiance if you are true in your previous promises; in that case I shall be satisfied and shall go with you to the city."

Enemies Offered Prayers under the Imam's Leadership : When the address was over; there prevailed a complete silence; none spoke about the address-then people asked the *Mu'adhdhin* to call for the *Iqama*, meanwhile Hadrat Imam Husain (Allah be pleased with him) asked Hur, whether he will arrange his Prayers separately. Hur replied that he himself and his men would offer Prayers behind him, and they did so. The *Asr* Prayers were also offered at the same place by the friends and foes together. After the Prayer Imam delivered the second sermon (*khutba*).

Husain's Second Discourse : After the Prayers Imam Husain (Allah be pleased with him) delivered the second sermon (*khutba*); he spoke :

"You will please Allah if you adhere to righteousness and support the claim of the right person. We the members of

the Prophet's family have a stronger claim to Caliphate than others. They rule over you tyrannically. If you dislike us and do not concede our right; if you have gone back on the promises contained in your communications addressed to me and conveyed through messengers, I am willingly prepared to go back."

Letters from the Citizens of Kufa : Hur asked Hadrat Imam Husain (Allah be pleased with him) about the letters which Imam had mentioned in his discourse expressing his ignorance about such letters. Imam (Allah be pleased with him) asked 'Aqba b. Sam'an to bring the two bags which were full of letters sent by the people of Kufa. Hur told Hadrat Imam Husain (Allah be pleased with him): "We are not those people who wrote these letters to you." He further explained, "I have been ordered by 'Ubaidullah b. Ziyad to take you before him." Hadrat Imam Husain (Allah be pleased with him) told him that his appearance before 'Ubaidullah b. Ziyad was not possible before his death.

He then ordered for departure to Mecca; but he was stopped by the opponents to do so. Hadrat Imam Husain (Allah be pleased with him) asked Hur in anger, "Thy mother may curse you," Hur replied, "Had these words been spoken by some one else, I would have replied him in the same manner, but alas! I can't name your mother." "What do you want of me," asked Hadrat Husain (Allah be pleased with him). "I wish to take you before 'Ubaidullah b. Ziyad," replied Hur. "But by God, I won't go with you," replied Imam Husain (Allah be pleased with him). "At all cost I have to follow you, until you reach Kufa, and I have no orders to fight against you", argued Hur. "If you are not willing to go to Kufa better you choose some other way which may neither lead to Kufa nor Medina, meanwhile I am writing a letter to Ibn Ziyad to find out a suitable way to avoid any conflict. It would be better if you too write a letter to Yazid or 'Ubaidullah

in this regard." Hadrat Imam Husain (Allah be pleased with him) agreed to the suggestion extended by Hur.¹

Another Discourse : At this stage Imam Husain (Allah be pleased with him) delivered another sermon; he spoke :

"O people! the Prophet (peace and blessings of Allah be upon him) says that whoever comes across a ruler who perpetrates cruelty and transgresses the Divine limits, breaks the covenant made with Allah, violates the Prophet's traditions and rules over the people with coercion, if he does not oppose that ruler with word and deed, Allah will not grant him a good abode in the life Hereafter. Look! they have become devil's followers and are opposing Allah's Commandments. Corruption has appeared. They are violating the limits imposed by Allah. They are in illegal possession of booty. The lawful is made unlawful and unlawful is rendered lawful. I am the right person to prevent them from going astray and lead them to truth and justice. Your numerous letters were received and messengers approached me with the message of allegiance. You have pledged your word that you would not betray me, nor would you hand me over to my enemies. If you abide by your pledge, you will be on the right path. However, it is not beyond our expectation if you break the promise. You have meted out a similar treatment to my cousin. Whoever trusts you, is actually under the spell of illusion. Beware! You have already harmed yourself and even now you continue to harm yourself. You have lost your share and marred your fortune. Whoever breaks the promise, he will break it to the detriment of his own self. It may be that Allah will soon rescue me from your hands. *As-Salamu 'Alaikum wa Rahmatullah wa Barakatuhu.*"²

Speech of Imam Hussain at Another Place : At another place, he observed :

"You witness the existing state of affairs. The world has changed its colours. It is completely devoid of virtue. Only

¹ *Tarikh ul-Umam wa al-Maluk*, Vol. VI, p. 220

² *Ibn Jarir*, Vol. VI, p. 229

the sediment is left. Alas! Don't you see that truth has been relegated to background. Falsehood is deliberately being acted upon. There is none who could prevent the wrongdoing. It is high time a believer should try to defend the truth for the sake of Allah. I wish to die a martyr's death. It is an offence in itself, to live with oppressors."

Reply from Zaheer : Listening to this address one named Zaheer bin al-Yaqin al-Jali from amongst the audience stood up and spoke as under :—

"O Grandson of the Prophet! May Allah be with you. We have listened to your discourse. By God! if the world were eternal and we were to live therein for ever, even then we are prepared to give up our life for extending assistance to you. We should like to die with you rather than to lead an eternal life."¹

Retort to Hur's Threat : In the course of the journey, Hur had been repeatedly threatening Imam Husain (Allah be pleased with him) that if he waged war, he would surely be killed. Once roused to indignation, Husain (Allah be pleased with him) replied : Do you frighten me with death? Has cruelty gone to that extreme that you people intend to kill me? I am at a loss to understand in what terms shall I reply to you. I want to repeat the same words uttered by one of the Prophet's Companions while proceeding on *Jihad* in reply to a threat by his brother :

"I am proceeding. Death does not mean humiliation for a brave person when his intention is genuine and he performs *Jihad* in the Cause of Islam."²

Four Kufians Arrival : At a place known as 'Azib-ul-Hijanat, four horsemen were seen coming from Kufa led by Tarmah bin 'Adi who was reciting the following verses :

¹ *Ibn Jarir*, Vol. VI, p. 229

² *Ibid*

O' my she-camel don't be afraid of my scolding; move forward with courage, before the dawn.

Carry the pious travellers and go forth for the best voyage until the pious person may meet you.

He is honourable, free and warm-hearted, God has brought him for the performance of best deed.

May God save him for ever.

On listening these verses Imam Husain (Allah be pleased with him), spoke : "By God! I believe Allah will favour us; may I be killed or be a conqueror." Hur bin Yazid told Hadrat Imam Husain (Allah be pleased with him), "these people are from Kufa and they are not your companions, I shall stop them or I shall ask them to go back." Hadrat Imam Husain (Allah be pleased with him) reminded him of his promise, "You have already committed yourself to me that you will not fight against me till a reply is received from Ibn Ziyad. Moreover, though these people have not come with me yet they are my companions. If you showed any sort of atrocity towards them I shall fight against you." This made Hur calm and quiet.

Conditions at Kufa : Imam Husain (Allah be pleased with him) ascertained from persons arrived from Kufa about the situation in the city. They replied that at the time of their departure the citizens were being persuaded through bribe. At heart they were for Imam Husain (Allah be pleased with him) but they would draw their swords against him.¹

Assassination of the Envoy : They further told, "The messenger, earlier sent by you named Qais b. Masher, had been killed by 'Ubaidullah bin Ziyad." This news shocked Hadrat Husain (Allah be pleased with him) and with tearful eyes he expressed :

¹ *Ibn Jarir*, Vol. VI, p. 230

"Some of them have already died and others are awaiting the death. But stand firmly on the right path and do not change their minds."

The Imam prayed : O' Allah open the door of Paradise for them and let us enter the place of Thy blessings and reward and gather together there.

Tarmah bin 'Adi's Offer : At this juncture, one of Imam Husain's well-wishers, Tarmah bin 'Adi said :

"By God! I am making a keen observation, but I see nobody who may stand by your side. Death seems to be inevitable for you, if the people who are following rush upon you. I never saw such a big crowd anywhere as I witnessed behind Kufa. They all have assembled to fight against one individual—Husain (Allah be pleased with him). I advise you not to move an inch further. If you want to go to a place where you would be quite safe from enemies, you may follow me. I shall take you to my mountain "Aaja". Within a period of less than ten days, you will find 20,000 armed strong men belonging to a tribe "Tai" arrayed before you. As long as they are vigilant, no body will have the courage to look at you with an evil intent."

Husain (Allah be pleased with him) invoked Allah's blessings on him for his "offer" and said that he had a commitment with the men following him and in view of this, he could not go a step forward. He said, "Nobody could predict how the enmity between us and our enemies will end."¹

The Dream : Now Imam Husain (Allah be pleased with him) was sure that he was aheading towards death. At the time of leaving the place called Qassar bani Maqta, Hadrat Imam Husain (Allah be pleased with him) had a nap. Suddenly he awakened and said loudly: "*Inna lillahi wa Inna ilaihi Raji'un. Al-hamdu lillahi Ra'bbi-il 'Alamin* (from Thou we have come and to Thou we

¹ *Ibn Jarir*, Vol. VI, p. 230

have to return, O' God, the Creator of the Univers, all praise is due to Thou)." He repeated these verses thrice; his son 'Ali Asked him as to why he recited these verses ? Imam replied, "O' son! I had just taken a short nap, meanwhile I saw a horse-rider who was moving ahead and expressing words : "People move onward and the death too moves with them." I am sure this is the prediction of our death which is being conveyed to us." 'Ali spoke: "Are we not the righteous, may God save you from the doomsday." Imam replied, "No doubt, we are the righteous one, that is why we should not fear from death." He was the son of Imam Husain (Allah be pleased with him) who faced martyrdom at the battlefield of Karbala and later on became known as 'Ali Akbar.¹

Ibn Ziyad's Letter : Next day, Imam Husain (Allah be pleased with him) rode on horse back and posted his men at strategic points for defence. Hur took exception to it. A tussle continued between the two for a long time. Eventually, an armed rider was seen coming from Kufa. He presented communication addressed to Hur by Ibn Ziyad, Governor of Kufa, which reads as follows :

"Do not allow Husain (Allah be pleased with him) to stay at any place. He should not be permitted to get down anywhere except in an open space. See that he does not take refuge either in a fort or a fertile piece of land. My messenger will remain with you to see how far you comply with my order."

Hur informed Imam Husain (Allah be pleased with him) about the contents of the Governor's letter and told him that he was helpless, as such, he could only allow him to encamp in an open place in a desert.

Zaheer suggested that a fight with the force which existed at that time was far easier than the massive army that was expected to arrive later.

¹ *Ibn Jarir p. 232; Sharh Nahj al-Balagha*

Husain (Allah be pleased with him) disagreed, because he did not like to initiate war.

Zaheer then said : Let us encamp in this village which is situated by the side of river Euphrates. Imam Husain (Allah be pleased with him) enquired its name. Zaheer replied: Its name is 'Aqr which means fruitless. On hearing this Imam Husain (Allah be pleased with him) remarked : Allah save us from 'Aqr'.¹

Arrival at Karbala : Eventually, on the 2nd *Muharram*, 61, Hijra, Husain (Allah be pleased with him) with his entourage camped at a forlorn place known as "Karbala" which was situated at a long distance from river Euphrates with a hill in between the two.

'Umar bin Sa'd's Arrival : Next day, 'Umar bin Sa'd bin Abi Waqqas arrived with an army of 4,000 Kufians. 'Ubaidullah bin Ziyad deputed him on this expedition by force. 'Umar never wanted that the situation should take a serious turn. He tried that the matter should amicably be settled. No sooner did he arrive at Karbala, than he sent a messenger to Imam Husain (Allah be pleased with him) inquiring the reason of his arrival. In reply Husain (Allah be pleased with him) stated that the Kufians had invited him. He further added that in case they disliked his arrival, he was prepared to go back.

Ibn Ziyad's Stern Attitude : 'Umar bin Sa'd was delighted at this reply and became optimistic. He addressed a letter to 'Ubaidullah bin Ziyad explaining the position. In reply, he issued the following instructions :

"Ask Husain (Allah be pleased with him) first to take oath of allegiance in favour of Yazid along with his companions and then we shall see what is to be done."

"See that water is not supplied to Husain (Allah be pleased with him) and his companions. They should not have even a

¹ *Ibn Jarir, Vol. VI, p. 232; Sharh Nahj al-Balagha*

have to return, O' God, the Creator of the Univers, all praise is due to Thou)." He repeated these verses thrice; his son 'Ali Asked him as to why he recited these verses ? Imam replied, "O' son! I had just taken a short nap, meanwhile I saw a horse-rider who was moving ahead and expressing words : "People move onward and the death too moves with them." I am sure this is the prediction of our death which is being conveyed to us." 'Ali spoke: "Are we not the righteous, may God save you from the doomsday." Imam replied, "No doubt, we are the righteous one, that is why we should not fear from death." He was the son of Imam Husain (Allah be pleased with him) who faced martyrdom at the battle of Karbala and later on became known as 'Ali Akbar.¹

Ibn Ziyad's Letter : Next day, Imam Husain (Allah be pleased with him) rode on horse back and posted his men at strategic points for defence. Hur took exception to it. A tussle continued between the two for a long time. Eventually, an armed rider was seen coming from Kufa. He presented communication addressed to Hur by Ibn Ziyad, Governor of Kufa, which reads as follows :

"Do not allow Husain (Allah be pleased with him) to stay at any place. He should not be permitted to get down anywhere except in an open space. See that he does not take refuge either in a fort or a fertile piece of land. My messenger will remain with you to see how far you comply with my order."

Hur informed Imam Husain (Allah be pleased with him) about the contents of the Governor's letter and told him that he was helpless, as such, he could only allow him to encamp in an open place in a desert.

Zaheer suggested that a fight with the force which existed at that time was far easier than the massive army that was expected to arrive later.

¹ *Ibn Jarir* p. 232; *Sharh Nahj al-Balagha*

Husain (Allah be pleased with him) disagreed, because he did not like to initiate war.

Zaheer then said : Let us encamp in this village which is situated by the side of river Euphrates. Imam Husain (Allah be pleased with him) enquired its name. Zaheer replied: Its name is 'Aqr which means fruitless. On hearing this Imam Husain (Allah be pleased with him) remarked : Allah save us from 'Aqr'.¹

Arrival at Karbala : Eventually, on the 2nd *Muharram*, 61, Hijra, Husain (Allah be pleased with him) with his entourage camped at a forlorn place known as "Karbala" which was situated at a long distance from river Euphrates with a hill in between the two.

'Umar bin Sa'd's Arrival : Next day, 'Umar bin Sa'd bin Abi Waqqas arrived with an army of 4,000 Kufians. 'Ubaidullah bin Ziyad deputed him on this expedition by force. 'Umar never wanted that the situation should take a serious turn. He tried that the matter should amicably be settled. No sooner did he arrive at Karbala, than he sent a messenger to Imam Husain (Allah be pleased with him) inquiring the reason of his arrival. In reply Husain (Allah be pleased with him) stated that the Kufians had invited him. He further added that in case they disliked his arrival, he was prepared to go back.

Ibn Ziyad's Stern Attitude : 'Umar bin Sa'd was delighted at this reply and became optimistic. He addressed a letter to 'Ubaidullah bin Ziyad explaining the position. In reply, he issued the following instructions :

"Ask Husain (Allah be pleased with him) first to take oath of allegiance in favour of Yazid along with his companions and then we shall see what is to be done."

"See that water is not supplied to Husain (Allah be pleased with him) and his companions. They should not have even a

¹ *Ibn Jarir*, Vol. VI, p. 232; *Sharh Nahj al-Balagha*

drop of water just as 'Uthman bin 'Affan (Allah be pleased with him) was deprived of it."

Friction on Water : Being constrained by 'Ubaidullah's order 'Umar bin Sa'd posted 500 sepoys to guard the bank of river. Water supply was stopped to Husain (Allah be pleased with him) and his party. As such Husain (Allah be pleased with him) ordered his brother 'Abbas bin 'Ali (Allah be pleased with him) to fetch water from the river under escort of thirty horsemen and twenty sepoys. Arriving at the bank, they were resisted by the guard commander 'Umar bin al-Hajjaj. A regular struggle ensued. Eventually, 'Abbas (Allah be pleased with him) succeeded in getting twenty leather bags filled with water.

Imam Husain Meets 'Umar bin Sa'd : In the evening, Imam Husain (Allah be pleased with him) sent a messenger to 'Umar bin Sa'd for talk in the night. They both set off from their respective tents each followed by twenty horsemen and met in midway. They had a talk in camera till late in the night. Although the talk was quite confidential, the lobby circle revealed that Imam Husain (Allah be pleased with him) suggested to 'Umar that they should leave their armies at Karbala and both would go to Yazid. 'Umar replied that if he acted according to this suggestion, his house would be destroyed. To this, Imam Husain (Allah be pleased with him) replied that he would have it reconstructed. 'Umar said that his entire property would be confiscated. Imam Husain (Allah be pleased with him) guaranteed that he would compensate from his own property situated in Hijaz. But 'Umar never agreed to it.¹

Husain's Three Conditions : Subsequently they had three more interviews with each other. Imam Husain (Allah be pleased with him) offered three alternatives :

1. Let him go back to the place he had come from;
2. Let him have his case decided by Yazid himself;
3. He may be allowed to go to a border place.

¹ *Ibn Jarir*, Vol. VI, p. 235

'Umar's Letter to Ibn Ziyad : After protracted negotiations, 'Umar bin Sa'd wrote to Ibn Ziyad again in the following terms:

"Allah has extinguished the fire of mischief. He has resolved the differences and created unity. He had set right the community's case. Husain (Allah be pleased with him) held out a promise to accept any of the three alternatives. Therein lies your as well as the community's welfare."

Shimr's Opposition : This letter created a favourable reaction on Ibn Ziyad. He appreciated 'Umar's efforts and said that the proposal was acceptable. Opposing the proposal, Shimr bin Zil Joushan said :

"Husain is now in our grip. If he escapes without taking the oath of allegiance, he might gain respect and power and comparatively you may be rendered weak and helpless. It is advisable that he is kept under watch until he surrenders himself. I am told that Husain (Allah be pleased with him) and 'Umar bin Sa'd hold secret talks during the whole night."

Ibn Ziyad's Reply : This advice was approved and Shimr was deputed with a letter containing the following text :

"If Husain surrenders himself with all his companions, there should be no war and he should be sent to me alive. If he does not agree, there is no other alternative except war."

"Shimr has been instructed that as long as 'Umar complies with my orders, the former should obey him, otherwise, he should remove 'Umar and take over the command of the army. Husain (Allah be pleased with him) should be murdered and his head be sent over to me."

In this letter, 'Umar was severely admonished with a warning that he was not deputed to defend Husain (Allah be pleased with him) and communicate recommendations in his favour. Further, the letter contained the following specific instructions :

"My orders are clear. If he surrenders himself, he should be sent to me alive. In case he refuses, he should be attacked

unhesitatingly. Shed his blood and disfigure his body, as he deserves it. After killing get his body trampled by horses, because he is a rebel and has deserted the community. I have resolved that if he is murdered, all this should be done. If you obey my orders you will be eligible for a reward and if you contravene then you will be dismissed.”¹

Shimr Zil Joushan and Hadrat Imam Husain : It should be remembered that paternal aunt of Shimr, Umm Banin bint Kharam was the wife of Hadrat ‘Ali (Allah be pleased with him) and whose offsprings were ‘Abbas, Abdullah, Ja‘far and ‘Uthman and all the four brothers were accompanying Imam Husain (Allah be pleased with him) in this encounter. Thus Shimr was the paternal cousin of all the four brothers and also of Imam Husain (Allah be pleased with him). He requested Ibn Ziyad for the protection of his above relatives which was granted to them. He therefore, called all the four brothers and said : “You are my relatives from the paternal side. I have secured safety and protection for you.” But they replied: “Curse be upon you! You give us protection but there is no such safety for the grandson of the Prophet (peace and blessings of Allah be upon him).”

Shimr handed over the letter of Governor of Kufa to ‘Umar bin Sa‘d and he reluctantly agreed to comply with the orders.

Army's Preliminary Movement : After the *Asr* Prayer, ‘Umar bin Sa‘d ordered his army to move. From the opposite side, Hadrat ‘Abbas (Allah be pleased with him) appeared with twenty horsemen, ‘Umar apprised him of the reply he received from ‘Ubaidullah ibn Ziyad. ‘Abbas (Allah be pleased with him) returned to convey the same to Imam Husain (Allah be pleased with him). In the meantime, there was an exchange of dialogues between the representatives of the rival parties which was secured by the narrators.

Exchange of Words Between Men of Rival Forces : From Husain's side, Habib ibn Mazahar came forward and said : “The worst

people in the sight of Allah are those who present themselves before Him, while their hands are stained with the blood of Prophet's descendants and the pious persons of Kufa.”

‘Urwa bin Qais from the opposite side replied : “Boast as much as you can. Carry on propaganda about your own piety and purification.”

To this Zaheer said : “Allah Himself has purified these persons and led them to the right path. Fear Allah and do not be an accomplice to the wrong-doers by killing innocent persons.”

‘Urwa replied : “O’ Zaheer! You were not the supporter of this family. Were you not a supporter of Hadrat ‘Uthman (Allah be pleased with him) earlier than today ?”

Zaheer replied : “No doubt, it is true. I neither wrote any letter to Husain (Allah be pleased with him) nor sent any messenger to him but this journey had gathered us together. I saw him; that reminded me of the Holy Prophet (peace and blessings of Allah be upon him) and also his love and affection for Husain (Allah be pleased with him). When I found that he was confronting with a mighty enemy, Allah put love in my heart for him. It is all due to my love for the Holy Prophet (peace and blessings of Allah be upon him) that I have resolved to help him and to safeguard the very right of Allah and His Messenger which you have neglected.”

When Imam Husain (Allah be pleased with him) came to know about the contents of Ibn Ziyad's letter, he said that confrontation might be avoided on that day, so that they might be able to pray to Allah and ask for His forgiveness. He added, “God knows how much I am fond of Allah's worship and reciting Verses from His Book.” The message being conveyed, the hostile army retreated.¹

¹ *Ibn Jarir*, Vol. VI, p. 233 and *Yaqubi*

Imam Husain's Grief and Faithfulness of his Companions : After the retreat of forces, Imam Husain (Allah be pleased with him) addressed the assembly of his supporters

"All praise is due to Allah. I am grateful to Him in an hour of distress as well as in comfort. I am thankful to Allah Who bestowed prophethood on our family; gave understanding of the Holy Qur'an; favoured us with the knowledge of Religion; and blessed us with the faculties of seeing, hearing and of taking a lesson.

Thereafter, O' People, I am not aware if there are persons who are better than my colleagues or more sympathetic and comforter than my *Ahle Bait*. O' people! May Allah reward thee. I believe that tomorrow will be the final day of decision between me and those of the enemies. After a deep consideration I have come to the conclusion that you should disperse quietly. After taking my life, the enemy would not bother about others. Hence I advise you to disperse along with my family members."

On hearing this all of the *Ahle Bait* were extremely aggrieved. Hadrat 'Abbas (Allah be pleased with him) said: Why-is it so? Do you want that we should survive after your death. God may not keep us alive to see that day. .

The relatives of Muslim bin 'Aqil were advised to go back, as Muslim's murder was too big a sacrifice.

They unanimously replied, "If we disperse, people will accuse us that we deserted our Shaikh, leader and cousin. They will criticise that we never threw an arrow, never used the spear, nor wielded the sword. Never! We shall never do it. We would sacrifice our property, life and progeny. We shall fight along with you. We shall meet the same fate as yours. Allah may not keep us alive after you quit the world."

Husain's other companions also stood up and emphatically assured him of their co-operation at the risk of their life. Muslim

bin 'Ausja Asdi stood up and said : Should we leave you alone? By God, We should never leave you alone. I shall pierce my spear in the chests of enemies. I shall wield the sword and in case I was de-sworded I shall throw stones on the enemies so long as the death embraces me.

Sa'd bin 'Abdullah al-Hanafi said : By God, I shall not leave you alone unless they kill me, burn me in fire and reduce me to ashes and blew it in the air. I am ready to meet the same fate seventy times till I diminish in your support.

Zaheer said : By God, I am ready to be cut by a saw a thousand times than to leave you alone. I shall be fortunate if I shall be able to save you and members of your family at the cost of my life.¹

Morbid Anxiety of Hadrat Zainab : Hadrat Zainul 'Abidin reported that the very night of the following morning when my father was assassinated I was ailing and my aunt Hadrat Zainab (Allah be pleased with her) was looking after me; suddenly my father called his colleagues inside his tent. At that time the slave of Hadrat Abu Dharr Ghiffari (Allah be pleased with him) named Havi was smearing the sword and my father was reciting the following verses :

"O world! how deceitful friend thou are. How many people are killed day and night by your hand. But the time does not spare any one and never accepts compensation and everything is in the control of Allah. Every living creature is aheading towards death."

Hadrat Husain (Allah be pleased with him) repeated these verses four times. My heart was filled with grief. Tears were about to tumble down from my eyes but I stopped them.

From the march of events, Husain's ailing son Zainul 'Abidin (Allah be pleased with him) came to the conclusion that the

¹ Ibn Jarir, Vol. VI, p. 229: *Kamil; Sharh Nahj e Balagha*

Imam Husain's Grief and Faithfulness of his Companions : After the retreat of forces, Imam Husain (Allah be pleased with him) addressed the assembly of his supporters

"All praise is due to Allah. I am grateful to Him in an hour of distress as well as in comfort. I am thankful to Allah Who bestowed prophethood on our family; gave understanding of the Holy Qur'an: favoured us with the knowledge of Religion, and blessed us with the faculties of seeing, hearing and of taking a lesson.

Thereafter, O' People, I am not aware if there are persons who are better than my colleagues or more sympathetic and comforter than my *Ahle Bait*. O' people! May Allah reward thee. I believe that tomorrow will be the final day of decision between me and those of the enemies. After a deep consideration I have come to the conclusion that you should disperse quietly. After taking my life, the enemy would not bother about others. Hence I advise you to disperse along with my family members."

On hearing this all of the *Ahle Bait* were extremely aggrieved. Hadrat 'Abbas (Allah be pleased with him) said: Why-is-it so? Do you want that we should survive after your death. God may not keep us alive to see that day. .

The relatives of Muslim bin 'Aqil were advised to go back, as Muslim's murder was too big a sacrifice.

They unanimously replied, "If we disperse, people will accuse us that we deserted our Shaikh, leader and cousin. They will criticise that we never threw an arrow, never used the spear, nor wielded the sword. Never! We shall never do it. We would sacrifice our property, life and progeny. We shall fight along with you. We shall meet the same fate as yours. Allah may not keep us alive after you quit the world."

Husain's other companions also stood up and emphatically assured him of their co-operation at the risk of their life. Muslim

bin 'Ausja Asdi stood up and said : Should we leave you alone? By God, We should never leave you alone. I shall pierce my spear in the chests of enemies. I shall wield the sword and in case I was de-sworded I shall throw stones on the enemies so long as the death embraces me.

Sa'd bin 'Abdullah al-Hanafî said : By God, I shall not leave you alone unless they kill me, burn me in fire and reduce me to ashes and blew it in the air. I am ready to meet the same fate seventy times till I diminish in your support.

Zaheer said : By God, I am ready to be cut by a saw a thousand times than to leave you alone. I shall be fortunate if I shall be able to save you and members of your family at the cost of my life.¹

Morbid Anxiety of Hadrat Zainab : Hadrat Zainul 'Abidin reported that the very night of the following morning when my father was assassinated I was ailing and my aunt Hadrat Zainab (Allah be pleased with her) was looking after me; suddenly my father called his colleagues inside his tent. At that time the slave of Hadrat Abu Dharr Ghiffari (Allah be pleased with him) named Havi was smearing the sword and my father was reciting the following verses :

"O world! how deceitful friend thou are. How many people are killed day and night by your hand. But the time does not spare any one and never accepts compensation and everything is in the control of Allah. Every living creature is aheading towards death."

Hadrat Husain (Allah be pleased with him) repeated these verses four times. My heart was filled with grief. Tears were about to tumble down from my eyes but I stopped them.

From the march of events, Husain's ailing son Zainul 'Abidin (Allah be pleased with him) came to the conclusion that the

¹ Ibn Jarir, Vol. VI, p. 229: *Kamil; Sharh Nahj al-Balagha*

calamity was inevitable. When Husain's sister Zainab (Allah be pleased with her) came to know about it, she started shrieking and crying. Imam Husain (Allah be pleased with him) tried to pacify her with exhortation, "What is all this sister? I am afraid our faith and endurance are overpowered by our passions and devilish forces." Zainab replied how could she control herself when Husain (Allah be pleased with him) was killing himself with his own hands. Imam Husain (Allah be pleased with him) answered that such was Allah's Will. This reply added much to Zainab's distress and she went out of control due to excessive grief. Witnessing this, Imam Husain (Allah be pleased with him) made a lengthy speech on patience and perseverance. He observed:

"Sister! fear from Allah. Take solace from Allah's mercy. Death is destined for each and every living being. Even those living in heaven cannot lead an eternal life. When every thing is mortal in this world, why so much distress and grief with the thought of death. For every Muslim, the life of the Prophet (peace and blessings of Allah be upon him) provides a model. What does this model teach us? It teaches us to have forbearance and perseverance. It also teaches us to rely on Allah and to reconcile ourselves to Allah's Will. We should not deviate from that teaching."

A Night of Prayers : Imam Husain (Allah be pleased with him) and his companions passed the whole night in offering prayer, invoking forgiveness from Allah, weeping and crying. A division of enemy's cavalry had been patrolling round Husain's camp. Imam Husain (Allah be pleased with him) was reciting the following Verses of the Holy Qur'an loudly :

"And let not those who disbelieve imagine that the rein We give them bodeeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom. It is not (the prupose) of Allah to leave you in your present state till He shall separate the wicked from the good."

(3: 178, 179).

¹ *Yaqubi and Ibn Jarir*, Vol. VI, p. 240

Tenth Muharram, War Begins : On the 10th Muharram, Friday. 'Umar bin Sa'd set out with his army. Imam Husain (Allah be pleased with him) too posted his men at strategic points. His army consisted of only 72 men: 32 horsemen and 40 foot-soldiers. The right wing of the army was given in the charge of Zaheer while Habib bin Mazahar was appointed Commander of the left wing of the army. The flag was held by Husain's brother 'Abbas bin 'Ali (Allah be pleased with them). A trench was dug behind the camp which was filled with fire so that the enemy could not attack from the rear.

Shimr's Absurdity : Shimr who went past the camp on a galloping horse noticed fire and cried aloud. "Husain! did you accept fire before the Day of Resurrection?" Imam Husain (Allah be pleased with him) retorted, "O' son of a Shepherd! You deserve fire more than any one else."

One of Husain's men Muslim bin Ausja sought permission to shoot an arrow at him, as he was standing at a point blank range. Imam Husain (Allah be pleased with him) did not allow him to do so as he did not want to initiate war.¹

Husain Raised his Hands in Prayer : As the enemy's forces advanced Imam Husain (Allah be pleased with him) raised his hands praying to Allah :

"O' Allah, I trust upon You in my hour of distress and calamity. Thou are my Protector in every misfortune. I have lost my heart due to my miseries. All my prudence has failed. Friends have turned foes. Enemy is rejoicing. I have sought only Thy help. Thou are the Master of every fortune. Thou are kind. Today I beseech Thy help."²

Husain's Discourse to Enemy : When the enemy approached closer, Imam Husain (Allah be pleased with him) mounted a camel, kept

¹ *Yaqubi and Ibn Jarir*, Vol. VI, p. 242

² *Sharh Nahj al-Balagha*

the Holy Qur'an in front and addressed the enemy forces in the following words.

"O' people! listen to me. Do not be rash. Let me admonish you. Let me say a few words in my justification and let me explain the reason of my arrival here. If my excuse is reasonable and if you can accept it, do justice in my case. You would be lucky if you desist from taking arms against me. Even after hearing me, if you refuse to accept my excuse, I will be ready for you. Rush upon me all at once. Do not allow me a moment's respite. Whatever be the eventual outcome, I repose confidence in Allah Who supports righteous men."

When this speech was heard by the female members of the *Ahle Bait*, there began hue and cry inside the tents. Imam Husain (Allah be pleased with him) asked his brother 'Abbas (Allah be pleased with him) and his son 'Ali to go and console them for they had yet to weep a lot. Thereafter he remarked: May Allah bless a long life to 'Abdullah ibn Abbas. The narrator states: It was due to the fact that 'Abdullah ibn 'Abbas (Allah be pleased with him) suggested Hadrat Husain at Medina leaving the women at home but the Imam did not pay any heed to it. Now when he heard their hue and cry, it reminded him of the submission of 'Abdullah ibn 'Abbas (Allah be pleased with him). He resumed his speech:

"O' people! remember my lineage. Pause to think for a while who am I? Take stock of your conscience! Is it fair for you to kill me and discard the respect due to me? Am I not the son of your Prophet's daughter, and the son of his cousin. Was the leader of martyrs, Hamza (Allah be pleased with him) not my father's uncle? Is Ja'far Tayyar (Allah be pleased with him) not my uncle? Don't you remember the famous tradition of the Prophet (peace and blessings of Allah be upon him), "Chiefs of the youths of Paradise," concerning me and my brother? If my statement is true, it is certainly true, as since the time I am conscious of myself

I have not uttered a lie. Tell me is it right for you to receive me with un-sheathed swords? If you don't believe in my word, there are persons among you who can testify to the correctness of my statement. Ask Jabir bin 'Abdullah Ansari and Abu Sa'id al-Khudri (Allah be pleased with them). Inquire from Sahl bin Sa'd Sa'di and Zaid bin Arqam (Allah be pleased with them). They can tell you whether they heard the Prophet (peace and blessings of Allah be upon him) saying this about me and my brother or not. Should not this fact prevent you from shedding my blood? By God, There is no Prophet's grandson on the surface of the globe at this time except myself. I am the direct descendant and grandson of your Prophet (peace and blessings of Allah be upon him). Do you want to kill me, because I have taken life of any one? Did I shed any one's blood? Have I usurped the wealth of anyone? Tell me what is the matter? What is my fault?"

Kufian's Reply : Husain (Allah be pleased with him) repeatedly asked this question, but nobody answered. At last, he called out, by name, the prominent persons of Kufa and inquired whether they had not written to him "Fruits are ripe, the soil has become green and the canals are over-flowing. If you come, you will come to the great army of your own; come soon."

Thereupon those persons opened their mouth and said that they had never written to that effect. Imam Husain (Allah be pleased with him) expressed surprise at it and cried out, "What a blatant lie." Then Husain (Allah be pleased with him) again called out loudly, "O' people! As you dislike me, it is better that I am released, I shall go back."

Humiliation is Unacceptable : At this juncture, one of the Kufians named Qais bin Ash'ath said: "Is it not advisable that you should surrender yourself to your cousins? They will mete out the treatment to you worthy of your position. You will receive no harm from them."

To this Imam Husain (Allah be pleased with him) answered, "All of you are tarred with the brush. O man! Do you want that Bani Hashim should demand ransom for one more life, in addition to that of Muslim bin 'Aqil? No I shall not surrender myself to them with humiliation."¹

Zaheer's Address to Kufians : Zaheer advanced towards the enemy on his horse and shouted : "O' Kufians, fear from the wrath of Allah. It is a duty of every Muslim to advise his brother Muslim. Look! We are all Muslims till this time. We believe in the same Religion and the same *Shari'ah*. So long as the swords are unsheathed, you deserve our advice and well-wishes. But when the swords are drawn the mutual respect will vanish and we will become two rival groups. Look! Allah has tested our faithfulness towards the descendants of the Holy Prophet (peace and blessings of Allah be upon him). We call you to the love for *Ahle Bait* and to the rivalry of 'Ubaidullah bin Ziyad. Believe you would gain nothing from these rulers. They would make you blind; they would cut your hands ; they would disfigure your faces ; they would hang you and would kill the pious men one by one ; they have already done this. The incidents of Hajar bin 'Adi and Hani bin 'Urwa have not become so old that you have forgotten them."

On hearing this Kufians began to abuse Zaheer and offered praise for Ibn Ziyad. By God, We will not go back unless and until we kill Husain and his companions or produce them before *Amir*, was their reply.

Zaheer replied : Well! If the son of Fatima (Allah be pleased with her) is not comparable with the son of Sumiyya (Ibn Ziyad) you should pay this much regard to the progeny of the Holy Prophet (peace and blessings of Allah be upon him) that you would not kill him. Let him talk with his cousin-Yazid bin

¹ *Ibn Jarir*, Vol. VI, p. 243

Mu'awiya and settle the issue. I swear by God that it is not necessary to shed the blood of Husain to please Yazid."¹

Hur Joins Husain's Army : It is narrated by 'Adi bin Harmla that when Ibn Sa'd ordered his army to advance, Hur asked him whether he really wanted to fight against Husain? Ibn Sa'd replied, "Yes, a battle would be fought in which heads will be cut and hands will be amputated from shoulders." Listening to this, Hur left his own place and proceeded slowly towards Husain's camp. One of his tribe's men Muhajir bin Aus inquired whether he wanted to attack Husain. Hur kept quiet. Suspecting him due to his reticence Muhajir said, "I never found you in such a state during any war. If I am asked to name the bravest man in Kufa, I can point out none except you. But what are you doing now."

Hur grew serious and replied, 'By God, I am making a choice between Hell and Paradise. By God, I have selected Paradise, no matter if I am cut to pieces.' With those words, he whipped his horse and joined Husain's army. He presented himself before Imam Husain (Allah be pleased with him) and said, "O' Grandson of the Prophet! I am the same unfortunate person who prevented you from going back. I pursued you along the way and compelled you to encamp at the place. I never suspected that these people will not concede your terms and will go to such an extreme in your matter. By God, had I known that they will act in this way, I would have never done what I did earlier. I am ashamed of the misdeed I have committed and come to you for repentance. I want to sacrifice myself and I think that would serve the purpose of atonement." Imam Husain (Allah be pleased with him) very kindly invoked divine blessings for him and said, "May Allah accept your repentance and forgive you. As your

¹ *Ibn Jarir*, Vol. VI, p. 243; *Sharh Nahj al-Balagha*

mother has named you Hur, you are a free man and *deo volente* you will remain free both in this world and in the Hereafter."

Hur's Address to the Enemy : Hur then addressed the enemies and said that they should have accepted any of the conditions offered by Husain (Allah be pleased with him), so that God might save them from an ordeal. They said that his question would be answered by their Commander 'Umar bin Sa'd. 'Umar said that he himself wished to accept this offer, but his proposal was rejected. Thereafter, Hur made a passionate speech and put the Kufians to shame for not abiding by their promise. In reply, they started shooting arrows. Hur was forced to return to the camp.

Battle Starts : When Husain's sincere efforts to bring round the enemy failed, encounter became inevitable. 'Umar bin Sa'd strung his bow and shot an arrow towards the camp of Husain (Allah be pleased with him) saying : Be witness! I have shot the first arrow.

Yasar and Salam, the slaves of Ziyad bin Umayya and 'Ubaidullah bin Ziyad came forward and challenged for a single combat, as was the ancient custom of warfare in Arab. From the Husainite forces, Habib bin Mazahar and Barbar bin Hasir volunteered themselves to meet this challenge but Imam Husain (Allah be pleased with him) did not permit them to fight. Then 'Abdullah bin Amir al-Kalbi stood up and sought permission to go out. This man came from Jufa along with his wife to support Imam Husain (Allah be pleased with him). He was a dark-complexioned tall statured man with broad shoulders and strong limbs and was looking like a warrior in all respects. Having a look at him the Imam was pleased to observe that he was a true warrior and gladly permitted him to meet the challenge. In a few brief exchanges, 'Abdullah put his both rivals to death. His wife Umm Wahab stood close by with a staff in her hand inciting her husband

to fight. Then suddenly she became so much passionate that she started advancing towards the battlefield. Hadrat Husain (Allah be pleased with him) was deeply impressed by her enthusiasm and said : May God reward you for your support to *Ahle Bait* but fighting is not meant for women.

Spears Straightened : After that; right wing army of Ibn Sa'd launched an attack and as they drew near, front line of Husainite force knelt down and straightened their spears towards the horses. Horses were frightened. The enemy mounted troopers could not advance and were repulsed with heavy losses.

General Attack : Later on, ensued a full-fledged battle. In the beginning the chivalrous men from either side came out in response to the challenge and fight with each other. Every challenger of the rival army who came forward was killed by the partisans of Hadrat Husain (Allah be pleased with him). On seeing this discouraging start 'Umar bin al-Hajjaj who was in command of the enemy's right wing, shouted :

"O fools! first realize to whom you are fighting with. These people are not afraid of death. In this way you will be killed one by one. They are but a handful souls. You can kill them even with stones."

'Umar bin Sa'd approved of the suggestion, and disallowing individual duels ordered for a general attack. Both the sides came to grips and then ensued a hand to hand fight.

After some time when the fighting was stopped it was found that Husainite brave hero Muslim bin Ausja was writhing in blood and sand. Hadrat Husain (Allah be pleased with him) ran towards him. He was still breathing. Imam Husain (Allah be pleased with him) lamented with a deep respiration saying : Muslim! May God shower His choicest blessings upon you :

"Some of them have already died and others are awaiting death. But stand firmly on the right path and do not change their minds."

Muslim ibn Ausaja was the first martyr from the side of Husainite forces in this battle.¹

Horses Rendered Useless : After the right wing, the left wing also joined in attack with Shimr as its Commander. This attack too was very severe but the Husainite right wing resisted it manfully. There were only thirty-two horsemen in this wing but wherever they struck they caused a great loss to the enemy. Soon the powerful enemy realized that with the present strength of forces at its disposal it could not achieve the desired goal. They therefore, sent for reinforcement and soon five hundred archers came to their succour. They, on their arrival, started shooting arrows at the horsemen crippling their horses and forcing them to dismount.

Hur's Gallantry : Ayyub bin Musharrah reported that he had himself injured the horse of Hur bin Yazid, piercing it with his arrows. Hur bin Yazid jumped to the ground. He was holding a sword in his hand and was looking like a lion. His sword was moving rampantly and he was reciting the following verses :

"It does not matter if you have made my horse useless. I am of noble blood and am more brave than a fierce lion."

Tents Burnt : The fight was in its full swing. It was now midday but neither side seemed to have gained the upper hand. The reason was that the Husainite army had pitched the tents at one place and the enemy could only attack from one side. When 'Umar bin Sa'd realized that he could not succeed in this way he deputed some of his men to uproot the tents. Only four or five men of Husainite army pushed them back. Failing in this attempt 'Umar bin Sa'd ordered his men to set the tents on fire. His soldiers rushed towards tents carrying fire in their hands. Husainite forces were perturbed due to this grave situation but Hadrat Husain (Allah be pleased with him) said : "No matter, let them burn the tents. It will be better for us because they cannot attack from the rear."

Assassination of Umm Wahab : At this stage Zaheer bin al-Yaqeen launched a severe attack on Shimr's forces and put them to rout but this state did not obtain for long. In a short time the enemy gathered its strength. Now the helplessness of Husainite forces was evident. Several warriors and renowned leaders were killed one by one. 'Abdullah bin 'Amir al-Kalbi was one of them. His brave wife Umm Wahab was sitting in the battlefield and was wiping dust from the face of her martyr husband saying repeatedly : "Greetings to you for attaining an abode in the Paradise." Shimr saw her and killed her.¹

Prayers Banned : Abu Thumama 'Amr bin 'Abdullah Samdi realized his helplessness and said to Hadrat Husain (Allah be pleased with him) : "Enemy is approaching fast. By God, I will defend you even at the cost of my life. Enemy will not harm you as long as I am alive. However, it is my earnest desire to offer my Prayers before meeting my Lord." On hearing this Hadrat Husain (Allah be pleased with him) raised his head and said : "Ask the enemy to give us respite for offering Prayers." But the enemy did not accede to their request and the battle continued.

Martyrdom of Habib and Hur : It was a very tough time. The enemy had put in the battle its full force. Unfortunately, Habib ibn Mazahar, Commander of the right wing of Husainite forces, was also killed. It was a dead blow to the Husainites. The next came the turn of Hur bin Yazid who advanced straight into the enemy forces reciting the following verses with great enthusiasm:

"I have sworn not to be killed unless and until I have killed them. I will die only while I am advancing."

"I will inflict heavy casualties with my sword. I shall neither fear nor shall I run away."

He boldly attacked the enemy and eventually, sore and weary with fatal wounds, gave up his life.

Martyrdom of Zaheer : Now the *Zuhr* time was over. Hadrat Husain (Allah be pleased with him) offered *Salat al-Khauf* along with his companions. After the Prayer the pressure of enemy increased all the more. On this occasion Zaheer ibn al-Yaqeen, Commander of the left wing, took command of the army and attacked the enemy reciting the following verses :

"I am Zaheer, son of al-Yaqeen. I will keep them away from Husain with the point of my sword."

After dispersing the lines of rival forces he returned and putting his hand on Husain's shoulder recited the following verses :

"Advance, God has guided you to the right path. You will be meeting today with your grandfather, the Holy Prophet (peace and blessings of Allah be upon him) and Hasan; and 'Ali Al-Murtaza; and young brave Ja'far Tayyar; and the living martyr 'Asadullah Hamza."

Then he returned towards the enemy and put a number of them to death till he himself was killed.

Bravery of Ghiffari Brothers : Companions of Hadrat Husain (Allah be pleased with him) now realized that it was quite impossible for them to stop the enemy. Therefore, they all decided to sacrifice themselves one by one. Accordingly two Ghiffari brothers moved forward and began to fight with the enemy. While fighting they were reciting the following verses :

"Bani Ghaffar and tribes of Nazar have known fully well that we will cut the vicious people into pieces with our glittering swords. O' people! Support the pious ones with the spears and thy swords."

Sacrifice of the Jabri Brothers : Thereafter two Jagri brothers came forward who were weeping bitterly. Imam Husain (Allah be pleased with him) said to them : O' sons of my brothers! Why are you weeping? By God, I believe you will be killed after a few

minutes. They replied that they were not shedding tears due to the danger to their lives but it made them to weep seeing that the enemy had surrounded him and they could do nothing to save him. Then both of them began to fight courageously chanting aloud : "Peace be upon you, O' Son of the Holy Prophet." Hadrat Husain (Allah be pleased with him) replied : *Wa 'Alai-kum-us-Salam wa Rahmatullah*. At last they were also killed.

Martyrdom of Hanzala bin As'ad : After that Hanzala bin As'ad stood before the enemy shouting : "O' people! I fear for you the same disaster as befell upon the nations of 'Ad and Thamud. I fear you may be destroyed. O' people! Don't slay Husain (Allah be pleased with him) lest Allah should send calamity on you." He fought manfully till he was killed.

Ali Akbar's Martyrdom : By now all the companions were killed one after the other. It was now the turn of Hashmites and the family of the Holy Prophet (peace and blessings of Allah be upon him) First of all, 'Ali Akbar came into the battlefield and attacked the enemy reciting the following verses :

"I am 'Ali bin Husain bin 'Ali. By the Lord of Ka'ba, we are more deserving being nearest to the Holy Prophet."
"By God, the son of the man whose father is unknown cannot rule over us."

He fought heroically but was killed by the sword of Marra bin Manqaz al-'Abadi. The narrator said that he saw a woman hurrying out of the tent. She was beautiful like the full moon and was crying : Ah! my brother, Ah! my nephew. When he enquired as to who she was, he was told that she was Hadrat Zainab bint Fatima (Allah be pleased with them). Hadrat Husain (Allah be pleased with him) caught hold of her hand and took her to her tent. Then he lifted the dead body of 'Ali Akbar and placed it before the tent.¹

¹ *Ibn Jarir*, Vol. VI, p. 256

A Graceful Youth : Thereafter, other scions of the Hashmite blood and members of the *Ahle Bait* came to the forefront and fighting courageously sacrificed their lives one by one. Meanwhile a graceful youngman appeared on the scene. He was wearing a simple dress and putting on sandals in his feet. He was a very beautiful person and his face was shining like a moon. He came out like a roaring lion and attacked upon the enemy with his immense force. 'Amr bin Sa'd Azdi struck on his head with a sword. The youngman cried : O' Uncle! and fell upon the ground. On hearing his cries Imam Husain (Allah be pleased with him) came to his rescue and attacked upon the killer with a sword like a hungry falcon and a ferocious lion. The assailant raised his hand in his defence but could not succeed. His hand was cut off from the elbow. Being wounded the killer called for help. The army came to his help but rode over him in a state of utter confusion. The narrator said that when the dust was slightly subsided he saw Imam Husain (Allah be pleased with him) standing near the youngman who was in the agony of death. Imam Husain (Allah be pleased with him) was saying : "Disaster seize them who killed you. What answer will they give to your grandfather on the Day of Resurrection? By God, it is heart-rending for your uncle that you cried for help but he could not save you from the clutches of the enemy. Alas! enemies of your uncle have increased in number than his friends." Then he took the dead body in his lap and pressed it close to his chest. He brought the dead body to the tent with its feet trailing on the ground and laid it beside 'Ali Akbar's dead body. The narrator enquired of the people as to who he was and was told that he was Qasim bin Hasan bin 'Ali bin Abi Talib.

Martyrdom of Newly-born Babe : While Imam Husain (Allah be pleased with him) was standing there, he was apprised of the birth of a son. The babe was put in his arms and as he was calling *Adhan* in his ears an arrow was shot from the opposite direction which

pierced the throat of the infant. The infant died instantaneously. He pulled out the arrow from the throat of the infant. The blood gushed out of the wound and by taking a handful of it Imam Husain (Allah be pleased with him) smeared the body of the infant. He then said : By God, you are more dearer in the sight of Allah than the she-camel of Prophet Salih (peace be upon him). And Prophet Muhammad (peace and blessings of Allah be upon him) has more prestige in the sight of Allah than Prophet Salih (peace be upon him). O' Allah! Thou hast withheld Thy succour to us. Do what Thou may deem fit for us.'

Martyrs of Bani Hashim : Likewise most of the prominent personalities of Bani Hashim and *Ahle Bait* were martyred. Historians have recorded the names of the following martyrs :

1. Muhammad bin Abi Sa'id bin 'Aqil
2. 'Abdullah bin Muslim bin 'Aqil
3. 'Abdullah bin 'Aqil
4. 'Abdur Rahman bin 'Aqil
5. Ja'far bin 'Aqil
6. Muhammad bin 'Abdullah bin Ja'far
7. 'Aun bin 'Abdullah bin Ja'far
8. 'Abbas bin 'Ali
9. 'Abdullah bin 'Ali
10. 'Uthman bin 'Ali
11. Muhammad bin 'Ali
12. Abu Bakr bin 'Ali
13. Abu Bakr bin al-Hasan
14. 'Abdullah bin al-Hasan
15. Qasim bin al-Hasan
16. 'Ali bin Husain
17. 'Abdullah bin Husain.

¹ Yaqubi; *Ibn Jarir*, Vol. VI, p. 257

Boldness of a Child : Now it was the Imam's turn to sacrifice himself for the cause of Allah. He was standing alone in the battlefield but no one dared attack him. Enemy tried a number of times to kill Imam Husain (Allah be pleased with him) but no body was willing to take the responsibility of killing him, and wanted other to bear the burden of this sin. At last, Shimr started provoking his army men to attack. They encircled Imam Husain (Allah be pleased with him) from every side. Now there were only women and a few teen agers in the camp of the *Ahle Bait*. A teen aged boy saw Imam Husain (Allah be pleased with him) in danger and became impatient. He picked up a wooden stick in his hands and ran out to help the Imam. The witness reported that his ear-rings were waving and he was looking side ways in excitement. Hadrat Zainab (Allah be pleased with her) saw him and caught hold of him. Hadrat Husain (Allah be pleased with him) also said to his sister: "Stop him. Don't let him come out." The boy, however, forced himself loose from her grip and ran to the side of the Imam. The same moment Bahrain bin Ka'b drew his sword to strike the Imam. The boy remonstrated : O' wicked! Will you kill my uncle? The stone-hearted assailant brought down his sword on the boy who took the blow on his arm. His hand was severed. The boy cried with pain. Hadrat Husain (Allah be pleased with him) clasped him to his bosom and consoled him saying : Be patient, my child! Let this suffering be the means of reward from Allah. Allah will join you with your elders: Prophet Muhammad (peace and blessings of Allah be upon him), 'Ali bin Abi Talib, Hamza, Ja'far and Hasan bin 'Ali (Allah be pleased with them).

Valour of Imam Husain : Eventually, Imam Husain (Allah be pleased with him) remained alone to face the grim situation single-handed. The enemy now passed close to the Imam who began to wield his sword right and left and forced the enemy to retreat. 'Abdullah bin 'Amr who was himself taking part in the fight reported that he attacked Husain (Allah be pleased with him) with

his spear and might have killed him, but he desisted, thinking not to carry the sin on his head. He said : Hadrat Husain (Allah be pleased with him) was being attacked from all sides but he made the enemy to retreat. He was wearing a shirt and a turban. By God, I have not seen such a disheartened man whose family members were killed before his eyes, so valiant, bold, resolute and steadfast. The position was that the attackers were running right and left like sheep before a lion. This position continued for a long time. Meanwhile Hadrat Zainab (Allah be pleased with her), the sister of Imam Husain (Allah be pleased with him) came out of her tent and cried : "O 'Umar, would Abu 'Abdullah be killed before your eyes." 'Umar turned his face but tears began to roll down from his eyes upon his cheeks and beard.

Arrow Pierced the Throat of Imam Husain : While fighting Imam Husain (Allah be pleased with him) felt very thirsty, and went towards Euphrates to quench his thirst but the enemy did not allow him to drink water. Suddenly his throat was pierced by an arrow. He pulled out the arrow and threw the blood which oozed out of his throat towards the sky saying : O' Allah! I complain only to Thee. See how the people are treating the grandson of Thy Messenger (peace and blessings of Allah be upon him)?

Shimr was Reprimanded : Then Husain (Allah be pleased with him) turned towards his camp but he was resisted by Shimr and his companions. The Imam realized that their intention was to plunder the tents. Husain (Allah be pleased with him) said : "If you have deserted your religion and are not afraid of the Last Day, at least you should respect the worldly morals. Keep safe my tents from your vagabonds and debauchees." Shimr replied: "Yes, we will not harm your tents."

The Last Warning : Now it was too late. The narrator reported that had the enemy wished it would have killed Hussain (Allah be pleased with him) earlier but no body was inclined to take the

responsibility of this heinous crime. At last Shimr cursed his army men and shouted : May you meet with ill-fate. What for are you waiting? Why don't you kill Husain? The enemy surrounded him again. The Imam (Allah be pleased with him) said to Shimr : "Why are you inciting your army men to kill me. By God, Allah would not be displeased on anyone else's murder so much as of mine."

Martyrdom of Imam Husain : The time of Imam's martyrdom was now drawing near. Zur'a bin Sharik Tamimi injured Husain's left arm and then struck a blow on his shoulder. Imam Husain (Allah be pleased with him) swerved due to weakness. People being frightened moved to the rear but Sinan bin Anas of Najaf came forward and attacked Husain (Allah be pleased with him) with a spear. Husain (Allah be pleased with him) fell down upon the ground. Shimr ordered a savage to sever the Imam's head from his body but he could not do it. Sinan bin Anas, in a mood of indignation, cursed him; dismounted from his horse and cut off Husain's head from his body.

Ja'far bin Muhammad bin 'Ali narrated that after the murder of the Imam thirty-three injuries of swords and thirty-four wounds of arrow and spear were found on his dead body.

Sinan bin Anas, The Murderer : Sinan bin Anas was extremely confused after killing Husain (Allah be pleased with him). He did not allow any body to come near the dead body. He was running to and fro lest some one else should sever the head and take it away. The killer himself severed the head and handed it over to Kholi bin Yazid Asbhi and then ran to 'Umar bin Sa'd's tent shouting :

"Load me with gold and silver for I have killed a Great King; I have killed him whose parents are most venerable and who is the best among his lineage at present."

'Umar bin Sa'd called him inside the tent and showed his indignation. By God, You are an insane. Then striking him with

his stick said : O' Mad man! Don't say so. You are saying a thing which if it comes to the notice of Ibn Ziyad, he will definitely get you killed.¹

Plundering and Looting : After the perpetration of the murder, the Kufites took off the clothes of his dead body and then rushed to his tents. Zainul 'Abidin was lying sick in the bed. Shimr reached along with his some soldiers and said : May we not also kill him but some of his companions dissuaded him saying : Will you kill even the children? Meanwhile 'Umar bin Sa'd arrived on the spot and ordered that no one should enter the women's tents or tease them. If someone had plundered anything he should return it forthwith.

On listening these words Imam Zainul 'Abidin (Allah be pleased with him) said in his ailing voice : "'Umar bin Sa'd! May God reward you for this act of kindness. Your orders have saved us from the culprits."

Body Trampled : 'Umar bin Sa'd ordered that Husain's body should be trampled over by the horses' hoofs. He called for volunteers. Ten men came forward and trampled the body.

"When on the Day of Judgement Naziri shows up with a blood-stained shroud, people will cry aloud : Who the petitioner is!"

In this battle seventy-two men of Hadrat Husain (Allah be pleased with him) were killed, while eighty-eight of Kufites were slain.²

Hadrat Zainab Beholds the Mangled Corpse : On the following day, 'Umar bin Sa'd left the battlefield for Kufa taking the women and children of the *Ahle Bait* with him as prisoners. Qara bin Qais, an eye witness, narrated that when these ladies saw the mangled corpses of Hadrat Husain (Allah be pleased with him), and that

¹ *Ibn Jarir*, Vol. VI, p. 261

² *Ibn Jarir*, Vol. VI, p. 261; *Kamil : Yaquhi*

of his relatives and his companions, they could not restrain their grief and lamentations. Qara could not forget the bewailing of Hadrat Zainab bint Hadrat Fatima (Allah be pleased with them):

“O’ Muhammad! May the blessings and salutations of the angels in heaven be upon you. Behold! Your Husain is lying in blood and sand in the desert. His body has been cut to pieces. Your daughters have been made prisoners. Your progeny has been killed and is lying in dust.”

Qara bin Qais added further that there was no eye that did not shed tears on hearing this lamentation.¹

Seventy-Two Heads : Then the heads of the Husainites killed in the battlefield were severed. These heads were seventy-two in number. Chimr Zil Joushan, Ibn al-Ash‘ath, ‘Umar bin al-Hajjaj and Gharmara bin Qais took all these heads to ‘Ubaidullah bin Ziyad.

Husain’s Head was Placed Before Ibn Ziyad : Hamid bin Muslim who accompanied Kholi bin Yazid while carrying the head of Hadrat Husain (Allah be pleased with him) to Kufa reported that when Imam Husain’s head was placed before Ibn Ziyad, he repeatedly struck his stick on the lips of the Imam. On seeing this Zaid bin Arqam (Allah be pleased with him) stood up and admonished him not to do so, as he had seen the Holy Prophet (peace and blessings of Allah be upon him) kissing these lips. He then began to weep bitterly. Ibn Ziyad got annoyed and said: May God make you weep! Had you not been decrepit I would certainly have put you to death. Zaid bin Arqam (Allah be pleased with him) left the meeting, saying :

“O’ people of Arab! Henceforth you are slaves. You have killed Ibn Fatima. You have appointed Ibn Marjana Ibn

Ziyad) as your ruler. He puts your noble men to death and enslaves your pious persons. You have chosen humiliation. May God destroy them who accept humiliation.”

Ibn Ziyad and Hadrat Zainab : The narrator reported that when the women and children of the *Ahle Bait* were brought before Ibn Ziyad, Hadrat Zainab was wearing ordinary clothes and was surrounded by her maids. Ibn Ziyad enquired as to who she was, but no one responded. When he enquired for the third time, a maid servant replied : She is Zainab bint Fatima (Allah be pleased with her). Thereupon Ibn Ziyad shouted : Praise be to God Who has disgraced and destroyed you and brought dishonour to your name. Hadrat Zainab (Allah be pleased with her) replied : All praise is due to the Almighty Allah Who honoured us by raising the Holy Prophet Muhammad (peace and blessings of Allah be upon him) amongst us and purified us. Only the wicked and vicious are disgraced. Ibn Ziyad said again: Don’t you see how God has treated your family! Hadrat Zainab replied : Death was their fate, so they met with death. God will gather you and them together very soon and then you can cross question each other in His Court. Ibn Ziyad said : God has rejoiced me with the death of your arrogant leader and the rebels of your family. Hadrat Zainab (Allah be pleased with her) tried to restrain herself but could not suppress her tears and said : By God, you have killed my leader, destroyed my family, slashed my branches and cut off my roots. If this rejoices your heart, you may rejoice over it.

Ibn Ziyad smiled and said : Bravo! This is heroism. Your father was a poet as well as a hero.

Hadrat Zainab (Allah be pleased with her) replied : What a woman has to do with heroism? My misfortune had made me unmindful of heroism. What I say comes out of my mouth with a burning heart. Ibn Ziyad was enraged. Seeing him in this condition ‘Umar bin Harth said : My God ennoble the Amir!

of his relatives and his companions, they could not restrain their grief and lamentations. Qara could not forget the bewailing of Hadrat Zainab bint Hadrat Fatima (Allah be pleased with them):

“O’ Muhammad! May the blessings and salutations of the angels in heaven be upon you. Behold! Your Husain is lying in blood and sand in the desert. His body has been cut to pieces. Your daughters have been made prisoners. Your progeny has been killed and is lying in dust.”

Qara bin Qais added further that there was no eye that did not shed tears on hearing this lamentation.¹

Seventy-Two Heads : Then the heads of the Husainites killed in the battlefield were severed. These heads were seventy-two in number. Chimir Zil Joushan, Ibn al-Ash’ath, ‘Umar bin al-Hajjaj and Gharmara bin Qais took all these heads to ‘Ubaidullah bin Ziyad.

Husain’s Head was Placed Before Ibn Ziyad : Hamid bin Muslim who accompanied Kholi bin Yazid while carrying the head of Hadrat Husain (Allah be pleased with him) to Kufa reported that when Imam Husain’s head was placed before Ibn Ziyad, he repeatedly struck his stick on the lips of the Imam. On seeing this Zaid bin Arqam (Allah be pleased with him) stood up and admonished him not to do so, as he had seen the Holy Prophet (peace and blessings of Allah be upon him) kissing these lips. He then began to weep bitterly. Ibn Ziyad got annoyed and said: May God make you weep! Had you not been decrepit I would certainly have put you to death. Zaid bin Arqam (Allah be pleased with him) left the meeting, saying :

“O’ people of Arab! Henceforth you are slaves. You have killed Ibn Fatima. You have appointed Ibn Marjana Ibn

Ziyad) as your ruler. He puts your noble men to death and enslaves your pious persons. You have chosen humiliation. May God destroy them who accept humiliation.”

Ibn Ziyad and Hadrat Zainab : The narrator reported that when the women and children of the *Ahle Bait* were brought before Ibn Ziyad, Hadrat Zainab was wearing ordinary clothes and was surrounded by her maids. Ibn Ziyad enquired as to who she was, but no one responded. When he enquired for the third time, a maid servant replied : She is Zainab bint Fatima (Allah be pleased with her). Thereupon Ibn Ziyad shouted : Praise be to God Who has disgraced and destroyed you and brought dishonour to your name. Hadrat Zainab (Allah be pleased with her) replied : All praise is due to the Almighty Allah Who honoured us by raising the Holy Prophet Muhammad (peace and blessings of Allah be upon him) amongst us and purified us. Only the wicked and vicious are disgraced. Ibn Ziyad said again: Don’t you see how God has treated your family! Hadrat Zainab replied : Death was their fate, so they met with death. God will gather you and them together very soon and then you can cross question each other in His Court. Ibn Ziyad said : God has rejoiced me with the death of your arrogant leader and the rebels of your family. Hadrat Zainab (Allah be pleased with her) tried to restrain herself but could not suppress her tears and said : By God, you have killed my leader, destroyed my family, slashed my branches and cut off my roots. If this rejoices your heart, you may rejoice over it.

Ibn Ziyad smiled and said : Bravo! This is heroism. Your father was a poet as well as a hero.

Hadrat Zainab (Allah be pleased with her) replied : What a woman has to do with heroism? My misfortune had made me unmindful of heroism. What I say comes out of my mouth with a burning heart. Ibn Ziyad was enraged. Seeing him in this condition ‘Umar bin Harth said : My God ennoble the Amir!

She is merely a woman. A woman's utterance should be taken lightly.

Ibn Ziyad and Imam Zainul 'Abidin : After these bitter exchanges Ibn Ziyad cast a glance on Zainul 'Abidin bin Husain bin 'Ali who was seriously ill at that time. Ibn Ziyad enquired his name. He replied : 'Ali bin Husain. Ibn Ziyad asked with astonishment : Has 'Ali bin Husain not been killed in the fight. Zainul 'Abidin did not reply. Ibn Ziyad said : Why don't you speak? Imam Zainul 'Abidin replied : Another brother of mine was named 'Ali. People killed him. Ibn Ziyad said : People did not murder him but God has killed him. On this Zainul 'Abidin recited the following Verse of the Holy Qur'an.

"It is Allah Who deprives one of his life at the time of death. And no one dies except by Allah's Command."

On hearing this Ibn Ziyad shouted : May God kill you! You are also one of them. Ibn Ziyad wanted to kill him but Hadrat Zainab cried impatiently : I implore you in the name of Allah not to kill the boy. In case you are bent upon to kill the boy, kill me also along with him. Imam Zainul 'Abidin said in a loud voice : O' Ibn Ziyad! If you have even the remotest kinship with these women, send them after I am killed under the escort of a pious man who should treat them gently in accordance with social principles of Islam. Ibn Ziyad fixed his gaze upon Hadrat Zainab for a long time and then said to the people : Relationship is a very delicate sentiment. By God, I am sure she really wants to lay her life along with the lad. All right, leave the lad and allow him to go with the women of his family.¹

Murder of Ibn 'Afif : After this incident Ibn Ziyad instructed the citizens to assemble in the main Mosque and delivered a sermon before the assembly as follows :

"All praise is due to Allah Who has made the truth manifest and has granted victory to the followers of truth. Yazid

¹ *Ibn Jarir*, Vol VI, p. 263

bin Mu'awiya, the Commander of the faithful and his party became victorious and defeated Husain bin 'Ali and his companions, the liars."

On hearing this 'Abdullah bin 'Afif Azdi, a well-known companion of Hadrat 'Ali (Allah be pleased with him) who had lost his eye-sight in the battles of Jamal and Siffin, stood up and shouted : By God! Ibn Marjana, you are a liar and a son of a liar, and not Husain bin 'Ali (Allah be pleased with them). Ibn Ziyad got annoyed and put him to death.

In the Court of Yazid : Ibn Ziyad fixed the head of Hadrat Husain (Allah be pleased with him) on a pole and sent the same to Yazid bin Mu'awiya through Zahr bin Qais. Ghaz bin Rabi'a reported that he was sitting in the court of Yazid when Zahr bin Qais arrived. Yazid enquired : What is the news? Qais replied : I have brought the news of victory. Husain bin 'Ali (Allah be pleased with them) came to us along with eighteen members of the *Ahle Bait* and sixty supporters. We stopped them and demanded them to surrender or fight. They preferred to fight than to submit. So we attacked them at the break of dawn. When swords began to strike their heads, they ran to and fro to save themselves just as a pigeon ran away on seeing the eagle. Then we put them all to death. At this moment their dead bodies are lying naked. Their clothes are stained with blood. Their dead bodies are rotting in the sun and are serving as a food for vultures.

Yazid Began to Weep : The narrator reported that on hearing this pathetic story, Yazid's eyes brimmed with tears, and he said : I could be pleased at your loyalty even without the murder of Husain (Allah be pleased with him). May God curse the son of Ibn Sumiyya (Ibn Ziyad)! By God, Had I been present there, I would certainly have forgiven Husain (Allah be pleased with him). May God shower his blessings upon Husain. Yazid did not give any reward to the messenger.¹

¹ *Ibn Jarir*, Vol. VI, p. 264 ; *Kamil*.

She is merely a woman. A woman's utterance should be taken lightly.

Ibn Ziyad and Imam Zainul 'Abidin : After these bitter exchanges Ibn Ziyad cast a glance on Zainul 'Abidin bin Husain bin 'Ali who was seriously ill at that time. Ibn Ziyad enquired his name. He replied : 'Ali bin Husain. Ibn Ziyad asked with astonishment : Has 'Ali bin Husain not been killed in the fight. Zainul 'Abidin did not reply. Ibn Ziyad said : Why don't you speak? Imam Zainul 'Abidin replied : Another brother of mine was named 'Ali. People killed him. Ibn Ziyad said : People did not murder him but God has killed him. On this Zainul 'Abidin recited the following Verse of the Holy Qur'an.

"It is Allah Who deprives one of his life at the time of death. And no one dies except by Allah's Command."

On hearing this Ibn Ziyad shouted : May God kill you! You are also one of them. Ibn Ziyad wanted to kill him but Hadrat Zainab cried impatiently : I implore you in the name of Allah not to kill the boy. In case you are bent upon to kill the boy, kill me also along with him. Imam Zainul 'Abidin said in a loud voice : O' Ibn Ziyad! If you have even the remotest kinship with these women, send them after I am killed under the escort of a pious man who should treat them gently in accordance with social principles of Islam. Ibn Ziyad fixed his gaze upon Hadrat Zainab for a long time and then said to the people : Relationship is a very delicate sentiment. By God, I am sure she really wants to lay her life along with the lad. All right, leave the lad and allow him to go with the women of his family.¹

Murder of Ibn 'Afif : After this incident Ibn Ziyad instructed the citizens to assemble in the main Mosque and delivered a sermon before the assembly as follows :

"All praise is due to Allah Who has made the truth manifest and has granted victory to the followers of truth. Yazid

¹ *Ibn Jarir*, Vol VI, p. 263

bin Mu'awiya, the Commander of the faithful and his party became victorious and defeated Husain bin 'Ali and his companions, the liars."

On hearing this 'Abdullah bin 'Afif Azdi, a well-known companion of Hadrat 'Ali (Allah be pleased with him) who had lost his eye-sight in the battles of Jamal and Siffin, stood up and shouted: By God! Ibn Marjana, you are a liar and a son of a liar, and not Husain bin 'Ali (Allah be pleased with them). Ibn Ziyad got annoyed and put him to death.

In the Court of Yazid : Ibn Ziyad fixed the head of Hadrat Husain (Allah be pleased with him) on a pole and sent the same to Yazid bin Mu'awiya through Zahr bin Qais. Ghaz bin Rabi'a reported that he was sitting in the court of Yazid when Zahr bin Qais arrived. Yazid enquired : What is the news? Qais replied : I have brought the news of victory. Husain bin 'Ali (Allah be pleased with them) came to us along with eighteen members of the *Ahle Bait* and sixty supporters. We stopped them and demanded them to surrender or fight. They preferred to fight than to submit. So we attacked them at the break of dawn. When swords began to strike their heads, they ran to and fro to save themselves just as a pigeon ran away on seeing the eagle. Then we put them all to death. At this moment their dead bodies are lying naked. Their clothes are stained with blood. Their dead bodies are rotting in the sun and are serving as a food for vultures.

Yazid Began to Weep : The narrator reported that on hearing this pathetic story, Yazid's eyes brimmed with tears, and he said : I could be pleased at your loyalty even without the murder of Husain (Allah be pleased with him). May God curse the son of Ibn Sumiyya (Ibn Ziyad)! By God, Had I been present there, I would certainly have forgiven Husain (Allah be pleased with him). May God shower his blessings upon Husain. Yazid did not give any reward to the messenger.¹

¹ *Ibn Jarir*, Vol. VI, p. 264 ; *Kamil*.

Yazid's Reaction : Qasim bin 'Abdul Rahman, a slave of Yazid, reported that when heads of Hadrat Husain (Allah be pleased with him) and that of his *Ahle Bait* were placed before Yazid, he recited the following verse :

"The swords sever the heads of those whom we love, though they were fact tyrants who neglected the truth."

Then said : "By God, O' Husain! Had I been there I would not have killed you."

Ahle Bait in Damascus : After sending the head of Imam Husain (Allah be pleased with him) Ibn Ziyad despatched the remaining members of the *Ahle Bait* to Damascus under the escort of Shimr bin Zil Joushan and Mahzar bin Tha'laba. Imam Zainul 'Abidin kept quiet throughout the journey. He did not speak even a single word to any body. On arrival in the court of Yazid, Mahzar bin Tha'lba cried : O' Commander of the faithful! I have brought sinners before you. On hearing this Yazid got annoyed and said: No woman had given birth to a more vicious and wicked child than Tha'laba's mother.

Yazid and Imam Zainul 'Abidin : Yazid then sent for his Syrian chiefs to his court, and addressing Imam Zainul 'Abidin, he said: O' 'Ali! It was your father who broke off family relationship, forgot my rights, tried to oust me from my rule. You have already seen the results of disobedience committed by your father. In response, Imam Zainul 'Abidin (Allah be pleased with him) recited the following Verses of the Holy Qur'an :

"There falls not a calamity either in the earth or on yourself but it is recorded in a book before We bring it into being—surely that is easy for Allah, that you may not grieve over what is lost to you or exult because of that which He has given to you. And Allah loves not the conceited and the haughty."

(57 : 22, 23).

Yazid was displeased to hear this. He desired that his son Khalid should give the answer but Khalid did not understand anything. Then Yazid pointing out to Khalid said :

"And whatever misfortune befalls you is due to what your own hands have earned. And He forgives many of your sins."
(42 : 30)

Then Yazid turned his attention towards other children and women who were made prisoners. Yazid was greatly moved at their sad plight and declared : "May God curse Ibn Marjana! Had he been related to you he would not have treated you in such a way, nor sent you to me in this pitiable condition."

Fearless and Daring Conversation of Hadrat Zainab : Hadrat Fatima, daughter of 'Ali (Allah be pleased with him) reported that when we were brought before Yazid, he took pity on us and treated us gently. While we were sitting in the court a Syrian lad stood up and pointing to me requested Yazid to deliver me to him. I was in teen age and was very pretty. I began to tremble with fear and caught the hand of my elder sister Hadrat Zainab (Allah be pleased with her) who was older than I. She was very wise and knew that it could never happen. She shouted at the lad : You are a wretched fellow. Neither you nor he (pointing at Yazid) has the power to do so.

Yazid got angry at this boldness and said : You tell a lie. By God, this is within my powers if I wish to do so. Hadrat Zainab (Allah be pleased with her) retorted : No, God has not given you this power. It is otherwise if you leave our party and become apostate by renouncing our religion. Yazid got annoyed further and said : It was your father and brother who renounced the religion. Hadrat Zainab (Allah be pleased with her) promptly replied : It was Allah's religion, my father's religion, my brother's religion, my grandfather's religion from which you, your father and your grandfather obtained guidance. Yazid shouted : "O'

enemy of God! you tell a lie." Hadrat Zainab (Allah be pleased with her) replied : You have become a ruler by force. You are misusing your powers with tyranny and are oppressing the people with your force.

Hadrat Fatima daughter of 'Ali, added that this conversation made Yazid to feel ashamed because then he kept silent. The Syrian lad, however, stood up again and repeated his request. On this Yazid scolded him, "Be off, O' wretch! May Allah send death to you."

Consultation with Syrian Chiefs : Yazid consulted his Syrian courtiers in regard to the treatment of prisoners. Some suggested harsh treatment while Nu'man bin Bashir said : They should be treated in the manner the Holy Prophet (peace and blessings of Allah be upon him) would have treated them on seeing their plight. On hearing this Hadrat Fatima said : "O' Yazid! they are daughters of the Holy Prophet (peace and blessings of Allah be upon him)." This reference moved Yazid and his courtiers to tears and he ordered for their lodging in an independent house.

Yazid's Wife Expresses Grief : Meanwhile, the news of the arrival of the prisoners reached Yazid's household. His wife Hind, daughter of 'Abdullah put on veil on her face and came out. She asked Yazid : O' Commander of the Faithful! Is it the head of Husain bin Fatima, daughter of the Messenger of Allah? Yazid replied, "Yes, weep as much as you can on the murder of grandson of the Holy Prophet (peace and blessings of Allah be upon him) and of the scions of the Hashmite house. The wicked Ibn Ziyad made haste in killing him. May God kill him too."

Yazid's Address : Thereafter addressing the courtiers, Yazid said : "Do you know how did it happen? It was the outcome of Husain's error in judgment. He remained under the impression that his father is better than Yazid's father; his mother is better than Yazid's mother; his grandfather is better than Yazid's grandfather. And he himself is better than Yazid, hence he deserves

more to rule over the country than Yazid." His stand that his father was better than my father was wrong. 'Ali and Mu'awiya fought with each other and the world saw who emerged successful in the contest. As regards his statement that his mother is better than my mother, is undoubtedly true. Fatima (Allah be pleased with her), daughter of the Holy Prophet (peace and blessings of Allah be upon him) is decidedly far more prestigious than my mother. Similarly, his grandfather is certainly better than my grandfather. By God, no one who believes in Allah and the Day of Judgment can grade anyone equal to, not to speak of better than the Holy Prophet (peace and blessings of Allah be upon him). Husain (Allah be pleased with him) erred in judgment and forgot the following Verse of the Holy Qur'an which reads as follows:

"O' Allah! Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest, and Thou takest away sovereignty from whomsoever Thou pleasest, Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Verily, Thou hast power over all things (3 : 26).

Then the ladies of the *Ahle Bait* were sent to Yazid's palace, where the women of the family of Mu'awiya began to weep bitterly on seeing their sad plight.

Yazid Tries to Make Amends : When Yazid came into palace, Fatima, daughter of Husain (Allah be pleased with him) asked him, "Have the daughters of the Holy Prophet (peace and blessings of Allah be upon him) become slave-girls." Yazid replied : O' Daughter of my brother! it would never happen. Fatima said: We have been deprived even of our ear-rings. Yazid promised to compensate their loss and he did repay them two-fold or even more.

Yazid used to take his breakfast and dinner along with Hadrat 'Ali, son of Husain (Allah be pleased with him). One day

he called Hadrat Hasan's young child 'Amr to him and by way of joking asked him if he would have a duel with his son Khalid who was of his age. 'Amr bin Hasan replied in the affirmative, adding that both of them should be given daggers in their hands and then their duel be watched. Yazid laughed and holding 'Amr in his lap remarked : "A serpent begets a serpent."

Yazid Contrition : Yazid entertained the *Ahle Bait* as his guests for some days. He used to say in his private meetings that had he been a little circumspect, he would have kept Hadrat Husain (Allah be pleased with him) with him for a few days and considered his terms, though it might have weakened his own position to some extent. This attitude would have discharged himself of his obligations towards the rights and relations of the Holy Prophet (peace and blessings of Allah be upon him). He repeatedly cursed Ibn Marjana (Ibn Ziyad) who forced Husain (Allah be pleased with him) to fight by not agreeing to his terms of participation in *Jihad* on the frontiers or of approaching him for settlement of dispute. Ibn Ziyad had thus made me victim of people's wrath.

Departure of Ahle Bait to Medina : While bidding farewell to the *Ahle Bait* on their departure to Medina, Yazid assured Imam Zainul 'Abidin (Allah be pleased with him) cursing Ibn Marjana : Had I been there in the battlefield, and had Husain offered his terms to me, I would certainly have accepted them. I would have saved his life at all costs, even at the cost of the life of my own son. But what God willed has happened. Keep in touch with me through correspondence and let me know your needs. Afterwards Sakina, daughter of Husain (Allah be pleased with him) used to say that she had not seen any ungrateful person who was more hospitable than Yazid.

Generosity of the Ahle Bait : Yazid despatched the *Ahle Bait* to Medina under reliable military escort. It treated the ill-fated *Ahle Bait* gently throughout the journey. On reaching Medina,

Hadrat Zainab (Allah be pleased with her), daughter of Hadrat 'Ali (Allah be pleased with him) and Fatima, daughter of Husain (Allah be pleased with him), sent to the escort leader their bangles and bracelets as a token of reward for his kind treatment during the journey. He, however, refused to accept these ornaments and returned saying : By God, this treatment was not for worldly gains but it was all due to his love and respect for the Holy Prophet (peace and blessings of Allah be upon him).

Lamentation in Medina : This sad news was the talk of the town before the arrival of the *Ahle Bait*. When the party arrived in Medina, the Hashmite ladies hastened to meet them, lamenting the loss of lives of their dear and near ones. The daughter of Hadrat 'Aqil bin Abi Talib was in the forefront crying and reciting the following verses :

"What excuse you will have to offer to the Holy Prophet (peace and blessings of Allah be upon him) when he questions you as the last of his followers : How did you treat my family and my progeny after me? Some of them are prisoners and the others are writing in blood."

* * * * *

CHAPTER 7

'AMR BIN AL-'AS

(Allah be pleased with him)

History is replete with deeds of valour, statesmanship and conquests of Hadrat 'Amr bin al-'As. The conquest of Egypt was the result of his statesmanship and extraordinary leadership. His policy laid the foundations of the Umayyad Dynasty of rulers. Historians are unanimous in their verdict that Arab politics had concentrated in three personalities—'Amr bin al-'As, Mu'awiya bin Abi Sufyan and Ziyad bin Abiyya. Perchance these three joined their heads together. By their joint efforts they moulded Islamic politics into any shape they liked. It was only Amir Mu'awiya's statesmanship that defeated Hadrat 'Ali (Allah be pleased with him) and marked the end of the rightly-guided Caliphate but also 'Amr bin al-'As's brain which was at work at every stage of the movement. Here is a description of how this renowned statesman welcomed his death.

A Novel Question : When his illness took a serious turn and this Arab intellectual lost all hope of his life, he sent for the Commanders of his troops and questioned them as to how did he find him. They extolled his magnanimity, his generosity and generalship. On hearing this, 'Amr bin al-'As said: I did so because as soldiers, it is your duty to protect my life in the battlefield against the enemy's onslaught. Now, as death stares me in the face, I command you toward it off from me. Everyone looked at him in

surprise and said that they had not heard him giving such an absurd order as they knew it well that they were helpless against death. Amr bin al-'As heaved a deep sigh and observed that he knew it equally well that they could not save him from death. Would that he had thought of it before and not appointed anyone to guard him. He, then, exclaimed: Allah bless the son of Abu Talib (meaning Hadrat 'Ali (Allah be pleased with him)! How right he was when he said that death itself was the best protector of a man's life.

Facing the Wall Began to Weep: The people who called on him to enquire after his health saw him turn his face against the wall, shedding tears profusely. His son 'Abdullah asked him the reason for his shedding tears while the Holy Prophet (peace and blessings of Allah be upon him) had given him tidings of Paradise. Turning to the company he said : My greatest possession is the wealth of the holy *Kalima* (the Creed): There is no god but Allah and Muhammad is the Messenger of Allah.

Three Phases of his Life : He again said : I have passed through three stages during my lifetime. At one stage, I was the bitterest enemy of the Holy Prophet (peace and blessings of Allah be upon him) and my greatest desire was to kill him somehow or other. Had I died then, I would have surely been condemned to Hell. Then, there was a stage when Allah blessed me with the wealth of Islam and I requested the Holy Prophet (peace and blessings of Allah be upon him) to extend his hands and accept my oath of allegiance. When he did so, I withdrew my hand and on the Holy Prophet's query as to why I had done so, I replied that I would do so on the condition that I might be assured of salvation. The Holy Prophet (peace and blessings of Allah be upon him) was pleased to say : O 'Amr, don't you know Islam effaces all past sins, so does Hijra (migration from Mecca to Medina), and so does (Hajj) Pilgrimage. (This is a famous narration by Ibn 'As).

CHAPTER 7

'AMR BIN AL-'AS

(Allah be pleased with him)

History is replete with deeds of valour, statesmanship and conquests of Hadrat 'Amr bin al-'As. The conquest of Egypt was the result of his statesmanship and extraordinary leadership. His policy laid the foundations of the Umayyad Dynasty of rulers. Historians are unanimous in their verdict that Arab politics had concentrated in three personalities—'Amr bin al-'As, Mu'awiya bin Abi Sufyan and Ziyad bin Abiyya. Perchance these three joined their heads together. By their joint efforts they moulded Islamic politics into any shape they liked. It was only Amir Mu'awiya's statesmanship that defeated Hadrat 'Ali (Allah be pleased with him) and marked the end of the rightly-guided Caliphate but also 'Amr bin al-'As's brain which was at work at every stage of the movement. Here is a description of how this renowned statesman welcomed his death.

A Novel Question : When his illness took a serious turn and this Arab intellectual lost all hope of his life, he sent for the Commanders of his troops and questioned them as to how did he find him. They extolled his magnanimity, his generosity and generalship. On hearing this, 'Amr bin al-'As said: I did so because as soldiers, it is your duty to protect my life in the battlefield against the enemy's onslaught. Now, as death stares me in the face, I command you toward it off from me. Everyone looked at him in

surprise and said that they had not heard him giving such an absurd order as they knew it well that they were helpless against death. Amr bin al-'As heaved a deep sigh and observed that he knew it equally well that they could not save him from death. Would that he had thought of it before and not appointed anyone to guard him. He, then, exclaimed: Allah bless the son of Abu Talib (meaning Hadrat 'Ali (Allah be pleased with him)! How right he was when he said that death itself was the best protector of a man's life.

Facing the Wall Began to Weep : The people who called on him to enquire after his health saw him turn his face against the wall, shedding tears profusely. His son 'Abdullah asked him the reason for his shedding tears while the Holy Prophet (peace and blessings of Allah be upon him) had given him tidings of Paradise. Turning to the company he said : My greatest possession is the wealth of the holy *Kalima* (the Creed): There is no god but Allah and Muhammad is the Messenger of Allah.

Three Phases of his Life : He again said : I have passed through three stages during my lifetime. At one stage, I was the bitterest enemy of the Holy Prophet (peace and blessings of Allah be upon him) and my greatest desire was to kill him somehow or other. Had I died then, I would have surely been condemned to Hell. Then, there was a stage when Allah blessed me with the wealth of Islam and I requested the Holy Prophet (peace and blessings of Allah be upon him) to extend his hands and accept my oath of allegiance. When he did so, I withdrew my hand and on the Holy Prophet's query as to why I had done so, I replied that I would do so on the condition that I might be assured of salvation. The Holy Prophet (peace and blessings of Allah be upon him) was pleased to say : O 'Amr, don't you know Islam effaces all past sins, so does Hijra (migration from Mecca to Medina), and so does (Hajj) Pilgrimage. (This is a famous narration by Ibn 'As).

'Amr bin al-'As said : At that time, no person in the world was dearer to me than the Holy Prophet (peace and blessings of Allah be upon him) and no one else commanded higher esteem in my eyes. Truly speaking, I cannot describe his features, because I had never cast a full glance at his countenance on account of the awe and grandeur of his personality. Had I died at that time, I would have had every hope of being admitted to Paradise. Thereafter, came another stage, in which there arose many ups and downs in my life. Now, I don't know what will become of my funeral procession. Throw earth lightly on my grave. Keep close to my grave after burial until the flesh of the sacrificial animal has been distributed. Your presence will make me feel comfortable and I shall be in a better position to answer to the reckoning of my Lord.

Conversation with Hadrat Ibn 'Abbas : He retained his wits till Hadrat 'Abdullah ibn 'Abbas (Allah be pleased with him) came to enquire after his condition. Ibn al-'As told him that he had served his worldly interests more than his religion. Had he served the latter more than the former, he would certainly have been successful. He added that at the moment he was poised between the heaven and the earth like a cannon ball. He could neither go up by his own strength nor step down. He requested Ibn 'Abbas to give him his final advice. He replied that he could shed tears for him but had no advice to offer him. However, he reminded him of his own oft-repeated statement. He is surprised at the people who in their senses at the time of death, but fail to describe the state of death. Ibn al-'As heaved a deep sigh and replied that the state of death could not be put into words. It, however, seems to me as if the heaven has fallen upon the earth and had been pulverized between the two; as if the Rizwi mountain has been placed upon my neck; my belly has been filled with datepalm thorns; and my breath is coming out of the needle's eye. Pointing to a box, he told his son 'Abdullah to take it, for it was full of wealth. 'Abdullah, who was widely known for his piety, refused to accept

it, at which Ibn al-'As regretfully remarked that he wished he had collected the dung of goat instead of gold.

The Last Supplication : When the end seemed quite near, he raised his hands to the heaven and prayed thus: My Lord! You commanded and we disobeyed. You forbade us to do a thing and we did it. My Lord! I am not so innocent that I should advance an excuse. I am not so powerful as to overcome Thee. If Thou doest not shower Thy mercy on me, I shall certainly be destroyed.

After that, he recited the *Kalima* (Creed) *La ilaha illallah* (There is no god but Allah), thrice and expired.

* * * * *

CHAPTER 8

MU'AWIYA BIN ABU SUFYAN

(Allah be pleased with him)

Amir Mu'awiya bin Abu Sufyan (Allah be pleased with him) needs no introduction. Arab characteristics of determination, intelligence, talent and sagacity were concentrated in his person to a remarkable degree. Arab literature is replete with accounts of his statesmanship and political sagacity. He passed almost the whole of his life as an able administrator and ruler. He was the most successful political personality of his time.

Firm Determination : When his illness took a serious turn and rumours of his approaching death began to be circulated, he apprehended disorder and unrest after his death as his son Yazid, whom he had designed his successor at the point of sword, was away from the capital. He, therefore, ordered his attendants to anoint his head with oil and to apply collyrium to his eyes, in order to freshen his appearance so as to look like a healthy person, and also to bolster him up with pillows at his back. When this had been done, he ordered the visitors to call for paying their homage and then leaving instantaneously.

This was done. People came in and after making their obeisance went away, showing surprise at the rumour that the caliph was dying, while as a matter of fact he was hale and hearty. When the visitors had left, he recited the verse: I do not want to betray my weakness to the slanderers. I always put up a bold appearance to prove that misfortunes have not overpowered me.

Transitory Nature of World : When a Quraishite party came to enquiry after his health, he described the transitory nature of the world in the following words: Ah, the world! It is nothing more than what we have seen and experienced. In our youth we engrossed ourselves in its charms and temptations, but very soon it changed and played us false. It wersted our youth from us and made us old and decrepit. What a bad place this world is!

His last address to the people was : O people! I am the ear of the corn that has been harvested. I was your ruler. All the rulers coming after me will be worse than I, just as my predecessors were better than I.

When the end was near, he told the attendants to make him sit up. When this was done, he busied himself in the remembrance of Allah and then began to weep, saying : O' Mu'awiya! Now you remember your Lord, now when old age has rendered you unfit to do anything and your limbs have become loose. Why did you not think about it when you were in the prime of your life.

Then he began to weep loudly and said : O' Lord! Have mercy on a hard-hearted sinful old man. O' Allah, forgive my transgressions and pardon my sins. Envelop me with Thy infinite clemency, for I have no hope except in Thee and I place my trust in no one else.

His two daughters were in his constant attendance. Once looking at them intently, he said : Why do you care for a man poised between life and death. He amassed the treasures of the world. Alas! It may be that he might be thrown into Hell. Then he recited the following verse : I toiled for you hard and long and made you safe against the vicissitudes of time.¹

He then recited the poet, Ashhab bin Ramila's verse :

¹ Tibri, Vol. 6, p. 1820

Your generosity and philanthropy will die with you,
The mendicants will be returned empty-handed,
And despair and want will be their lot.

At this, the girls began to weep and prayed for the life of their father. He again recited the verse :

When death lays its hand, no charm avails then.

Then he grew unconscious. When he regained his senses, he advised his relatives thus :

Always fear God Almighty, for He protects everyone who fears Him. There is no refuge for him who is not afraid of God.

A special messenger was despatched to apprise the heir apparent (Yazid) of his father's precarious condition. He arrived in hot haste. By then, Mu'awiya's condition had worsened and he could not speak. Yazid called out to him but receiving no answer, he began to weep and recited the verses :

If a man were to live for ever in the world, surely the leader (*Imam*) of men would live for ever. He is very wise, sagacious and intelligent, but for all his qualities he is helpless before death.

Hearing this, Mu'awiya opened his eyes and said My son! What I am most afraid of in respect of God in my treatment towards you. One day I was travelling with the Holy Prophet (peace and blessings of Allah be upon him). I was in constant attendance and looked after his needs. He saw that my shirt was torn at the shoulder. He graciously asked if he should give me another shirt. I readily accepted the offer and he gave me his own shirt. I wore it only once and I still have it. One day the Holy Prophet (peace and blessings of Allah be upon him) had his hair cut. I collected his hair and nails and preserved them in a flask. When I am dead and am given bath, place these hair and nails in my eyesockets and nostrils. Then, place the Holy Prophet's shirt

beneath me before wrapping me up in shroud. If anything can save me, it is these things.

In his death-pangs, he recited the verse :

I die, well can anyone live for ever in the world? Death is not shameful. Would that I had not been a ruler!
Would that I had not blindly hankered after pleasures.
Would that I were a beggar who subsists on a small pittance.

Yazid recited the following elegial verses :

As the courier came running with the letter, my heart was panic-stricken, said I : Woe to you! What is contained therein the letter? Caliph is seriously ill and in pain, cried he. The earth, it seemed, was about to tilt, as if its pillar had been smashed. Hinda's son Mu'awiya is dead and with him honour and respect also died as the two existed together. However, much do they try, men cannot raise him who is falling. And cannot degrade him whose star is in the ascendant. Blessed beautiful, in his behalf, do they pray for rainfall, he would surely excel everyone in wit.

Yazid's Address : Yazid did not come out for three days. On the fourth day, he went to the mosque and delivered the following address :

All praise is due to Almighty God Who does what He pleaseth. He confers favours on whom He pleases and deprives anyone of whom He pleases. He honours some and abases the others. O' people! Mu'awiya was one of God's strings. He prolonged the string so long as He pleased and cut it when He pleased. He was lower than his predecessors and higher than his successors. I shall not try to exonerate him from his shortcomings. He has reached the presence of his Lord. If He forgives him, it will be His mercy and if He punishes him it will be the consequence of his sins. I have succeeded him as your ruler. I am neither a tyrant nor an imbecile. Don't be hasty. If God dislikes a thing, He changes it. If he likes a thing, He prolongs it.

KHUBAIB BIN 'ADI

(Allah be pleased with him)

When the enemy evacuates a place or a city the population heaves a sigh of relief. When, however, the Muslims left Mecca to settle in Medina three hundred miles away, the pagans of Mecca were even more perturbed than they had been before. The fact is that the Hijra (migration) to Medina made them realize that the Muslims would now rise as a separate entity. The Arabs at large would gradually accept the Holy Prophet's message of Islam. They feared that this trickle would soon develop into a flood which sweep away their leadership for ever.

Reaching Medina, the Muslims did not take the initiative. The Meccan Quraishites themselves invited trouble. The battles of Badr and Uhud pricked the bubble of their invincibility. They now tried to annoy the Muslims through machinations. They sent seven men of 'Adal and Farah to the Holy Prophet (peace and blessings of Allah be upon him) with the request to depute some of his preachers for propagation of Islam to their tribes. Accordingly, the Holy Prophet (peace and blessings of Allah be upon him) sent with them a party of ten under the leadership of 'Asim bin Thabit.

Two hundred armed infidels were lying in ambush for the oncoming party in a valley. No sooner did they reach the place than they were attacked by them. Although the Muslims had come for the purpose of propagating Islam yet they were not unarmed, so at the first sign of danger they unsheathed their swords.

Eight companions of the Holy Prophet (peace and blessings of Allah be upon him) were killed in this unequal encounter and two, Khubaib bin 'Adi and Zaid (Allah be pleased with them) were taken prisoners and sold as slaves to the Meccan infidels. Hadrat Khubaib and Hadrat Zaid (Allah be pleased with them) were confined in the house of Harith bin 'Amir without food and water. One day Haritha's infant son who was playing with a knife came close to Khubaib (Allah be pleased with him) who took him up in his lap. When the child's mother saw Hadrat Khubaib (Allah be pleased with him) holding the child and knife in his arms she was panic-stricken and began to shriek. Hadrat Khubaib (Allah be pleased with him) seeing the mother's pain told her not to be afraid as Muslims were not tyrants and did not kill children. He put down the child who ran to his mother. When starving the prisoners did not serve their purpose, the captors decided to put them to death. A day was fixed for the execution. A pole was fixed in an open plain and all round armed men stood brandishing their swords and stringing their arrows. Khubaib (Allah be pleased with him) was led to the cross and asked to save his life by renouncing Islam. He flatly refused saying that if Islam did not remain nothing else would remain. They enquired about his last wish and he requested permission to offer two *rak'at* prayer. This was granted. Khubaib (Allah be pleased with him) wanted to prolong his last prayer on the earth in token of his complete submission to the will of Allah but curtailed it for fear lest his executioners should think that he was afraid to die.

After he had performed the prayer he was tied to the cross and arrows and spears fell on him like a torrent. Blood was oozing from every pore of his body, but the warrior of Islam stood undaunted. One man thrust his spear in his chest and the point came out at the back. At this his assailant enquired whether he did not wish the Holy Prophet (peace and blessings of Allah be upon him) should have been in his place, to which he heroically replied that he did not wish that even a thorn should prick the

Holy Prophet's foot. He described his mental state after the prayer in these verses :

People are clustering round me as if their attendance is binding. This assembly is the exhibition of their enmity for me and I have been tied to the stake. They have called even their women and children to witness the show. They tell me they will set me free if I renounce Islam but death is easier for me than that. Although my eyes are shedding tears my heart is completely at rest. I shall never bow my neck before the enemy nor complain nor evince the slightest fear for I know that I am going to meet my Lord. I am not afraid of death, for death is inevitable. I am only afraid of one thing that is the hell-fire. The master of the heavenly throne has commanded me patience and perseverance and the infidels have cut my body to please and smashed all my hopes. I complain to Allah of my helplessness, my pitiable state and misery. I don't know what they will do to me after my death. I am not afraid at all for I am sacrificing my life in the way of Allah. I am confident Allah will bless every piece of my flesh. O' Allah! please inform your Holy Prophet (peace and blessings of Allah be upon him) of what is happening to me today.

Hadrat Sa'id bin 'Amir (Allah be pleased with him) was a governor under Hadrat Faruq, the Great. Sometime while he was sitting he suffered a fit and became unconscious. One day Hadrat Faruq Azam (Allah be pleased with him) asked him about the nature of his malady. He replied that he was quite healthy and had no malady, but he was present among the gathering before which Hadrat Khubaib (Allah be pleased with him) was executed. When he remembered that heart-rending scene he could not control himself and lost his senses.

* * * * *

CHAPTER 10

ABDULLAH DHUL BAJADIN

(Allah be pleased with him)

Death brings to one's mind one's past actions as if reflected in a mirror. If during his life he had associated himself with jealousy, hypocrisy, hatred and vice, death pays him back in the same coin. If on the other hand he had made love, sincerity, service and integrity and guiding principles of his life, death offers him gift of the same. 'Abdullah Dhul Bajadin's death is a glorious example of this truth.

Before Islam his name was 'Abdul 'Uzza. His father died in his infancy. His mother was very poor so he was brought up by his uncle. When he reached the age of adolescence his uncle presented him camels, goats, slaves and household goods and thus made him self-sufficient. After the Holy Prophet's Hijra to Medina the message of Islam began to resound in every nook and corner of Arabia and in 'Abdullah's receptive heart the seeds of Islam were taking rest. Everyday he mustered up courage to publically embrace Islam but the fear of his uncle kept him back. He waited for the opportune moment when his uncle would also declare for Islam but the days prolonged to months and years and the auspicious occasion did not arise. At last, Mecca was conquered by the Muslims and the standard of Islam fluttered high over hill and dale. 'Abdullah's cup of patience was now full to the brim. He presented himself before his uncle and said : My dear uncle I have been waiting for you for years to accept Islam but you have made no move in this direction. I can wait no more, so please allow me to embrace Islam!

Hearing the word Islam on 'Abdullah's lips his uncle flew into a rage and replied : If you embrace Islam I shall take back everything I have given you. I shall take off your cloak and your undergarment. You will go away from here naked as your mother bore you.

The reader can well imagine 'Abdullah's plight. His uncle's words pierced his heart like a dagger, but without a moment's thought he prepared himself for this supreme sacrifice. He told his uncle there and then that he had renounced idolatry and accepted the religion of the Holy Prophet (peace and blessings of Allah be upon him) with a sincere heart. He was welcome to his worldly goods which he would have to leave behind at the time of death. Why not surrender them before hand for the sake of Islam.

He took off all his clothes, even his undergarment and shoes and left his uncle's house with only the name of Allah on his lips. He then reached his mother's house stark naked. When she asked the reason of this condition he told her that he had become a believer in One God. What a sacrifice! He had renounced all worldly goods: camels, horses, lambs, goats, house, etc. He cared neither for food nor drink nor garment. He was stark naked, and yet he had embraced the creed of One God. His mother asked him what he was going to do next and he requested to give him a blanket to cover himself up after which he intended to go to the presence of the Holy Prophet (peace and blessings of Allah be upon him). He cut the blanket in two, using one piece as his undergarment and the other as covering for his upper body and set out for Medina.

The night had spent itself and the world was slowly waking up to greet the morning sun, when 'Abdullah clothed with dust reached the Holy Prophet's mosque in Medina.

Weary due to the long journey he reclined against a wall awaiting the arrival of the Holy Prophet (peace and blessings of

Allah be upon him). As soon as the Holy Prophet (peace and blessings of Allah be upon him) entered the mosque he presented himself. On the Holy Prophet's query who was he, he replied that his name was 'Abdul 'Uzza and he had come to spend his remaining life in his company.

The Holy Prophet (peace and blessings of Allah be upon him) told him to stay close to him in the mosque and renamed him 'Abdullah. Here he learnt to recite the Holy Qur'an. One day when he was reciting the Qur'an in a loud voice, Hadrat 'Umar (Allah be pleased with him) told him to lower his voice, so that people offering prayer may not lose their concentration. On coming to know about it the Holy Prophet (peace and blessings of Allah be upon him) told Hadrat 'Umar (Allah be pleased with him) to leave him alone, as he had left everything for the sake of Allah and His Prophet.

In Rajab 9 A.H., news came that all the christian tribes had united under the banner of the Roman Emperor and were planning to launch an attack on the Muslims. Arabia was in the grip of intense heat at the time. The Holy Prophet (peace and blessings of Allah be upon him) issued an appeal for volunteers and funds. Hadrat 'Uthman (Allah be pleased with him) made a contribution of 2900 camels, 100 horses and one thousand dinars (gold coins). Hadrat 'Abdul Rahman bin 'Auf (Allah be pleased with him) contributed forty thousand dirhams (silver coins). Hadrat 'Umar (Allah be pleased with him) presented one half of his belongings, but Hadrat Abu Bakr (Allah be pleased with him) presented everything he possessed to the Holy Prophet (peace and blessings of Allah be upon him). Hadrat 'Abdullah Dhul-Bajadin had nothing to contribute. He presented his life for the Cause of Islam.

The Holy Prophet (peace and blessings of Allah be upon him) was marching at the head of the thirty thousand men towards

the hot and barren regions. They were so scantily equipped in the matter of mounts that eighteen men had to share one camel. The rations were so scarce that the Muslims were forced to eat leaves of trees. In spite of this poor equipment they were marching ahead with zeal and courage to meet the Roman Emperor. 'Abdullah was also full of the spirit of jihad. He presented himself before the Holy Prophet (peace and blessings of Allah be upon him) and requested him to pray for his martyrdom. The Holy Prophet (peace and blessings of Allah be upon him) told him to fetch the bark of any tree. When he had done so the Holy Prophet (peace and blessings of Allah be upon him) tied it to his arm and prayed: O' Allah! I ban 'Abdullah's bloodshed on the Infidels.

'Abdullah was surprised at his prayer and said that he desired martyrdom at all cost. The Holy Prophet (peace and blessings of Allah be upon him) was pleased to remark: Once you come out to fight in the way of Allah you will be a martyr even if you die of fever.

When the Muslim forces reached Tabuk, 'Abdullah did contract fever and this fever brought him the honour of martyrdom. The Holy Prophet (peace and blessings of Allah be upon him) was apprised of the fact, and he came to the place with his companions. Ibn Harith Mazni relates that it was night, Hadrat Bilal (Allah be pleased with him) had a lantern in his hand. Hadrat Abu Bakr and Hadrat 'Umar (Allah be pleased with them) lowered the body in the grave. The Holy Prophet (peace and blessings of Allah be upon him) was himself standing in the grave and telling Hadrat 'Umar (Allah be pleased with him) to lower the body of their brother with respect. The Holy Prophet (peace and blessings of Allah be upon him) said that he would himself close the mouth of the grave with bricks. After the burial, the Holy Prophet (peace and blessings of Allah be upon him) raised his hands in

prayer thus : O' Allah! I have pleased with the dying man till the evening. You may also be pleased with him.

Hadrat Ibn Mas'ud (Allah be pleased with him) says that he wished it were his burial instead of 'Abdullah's.

* * * * *

CHAPTER 11

HADRAT 'ABDULLAH BIN ZUBAIR

(Allah be pleased with him)

Birth and Parentage : His father's name was Zubair bin 'Awwam (Allah be pleased with him). His mother was Hadrat Asma' (Allah be pleased with her) daughter of Hadrat Abu Bakr Siddiq (Allah be pleased with him). Hadrat 'A'isha Siddiqah (Allah be pleased with her) was his maternal aunt and Hadrat Khadija (Allah be pleased with her) was his paternal aunt. Hadrat Safiyya (Allah be pleased with her) was his grandmother.

He was born in Medina. He took the oath of allegiance to the Holy Prophet (peace and blessings of Allah be upon him) at the age of seven or eight years. He participated in jihad in the battle of Yarmuk at the age of twenty one years. The conquest of Tripoli in 26 A.H., was due to his superb military strategy. In the battle of Siffin he remained neutral. When Hadrat Hasan (Allah be pleased with him) abdicated Caliphate in favour of Amir Mu'awiya, Zubair also took the oath of allegiance to the new Caliph. Zubair, however, strongly opposed the nomination of Yazid as heir-apparent to Caliphate. At this Amir Mu'awiya himself came to Medina and met Hadrat Imam Husain, Hadrat 'Abdul Rahman bin Abu Bakr and Hadrat 'Abdullah bin 'Umar (Allah be pleased with them). All the three nominated 'Abdullah bin Zubair (Allah be pleased with him) as their representative. Mu'awiya and Zubair are reported to have held the following conversation on this occasion :

Amir Mu'awiya: You are well aware of my kind, benevolent and considerate behaviour. Yazid is your brother and cousin. You may accept him as your nominal Caliph. The management of offices, tribute and treasury will be in your hands and Yazid will not interfere in these matters.

Hearing this, everyone remained silent.

Amir Mu'awiya: Ibn Zubair you are their spokesman, so you should answer on their behalf.

Ibn Zubair: You should adopt the policy of the Holy Prophet (peace and blessings of Allah be upon him) or of Hadrat Abu Bakr or Hadrat 'Umar (Allah be pleased with them).

Amir Mu'awiya: What was their policy?

Ibn Zubair: The Holy Prophet (peace and blessings of Allah be upon him) nominated no one as his successor. The Muslims themselves elected Hadrat Abu Bakr (Allah be pleased with him) as their Caliph after him.

Amir Mu'awiya: Today there is no personality among the people like Hadrat Abu Bakr (Allah be pleased with him). If I do so, differences will multiply.

Ibn Zubair: Then adopt the policy of Hadrat Abu Bakr or Hadrat 'Umar (Allah be pleased with them).

Amir Mu'awiya: What was their policy?

Ibn Zubair: Hadrat Abu Bakr (Allah be pleased with him) nominated no relative as his successor and Hadrat 'Umar (Allah be pleased with him) nominated a council of six men, who were not related to one another to elect a successor from amongst themselves.

Amir Mu'awiya: Is any other alternative acceptable to you?

Ibn Zubair: No—Not at all.

Frustrated in his mission Amir Mu'awiya followed a stern course. He gagged his opponents and then took the oath of allegi-

ance in favour of Yazid from the Medinites. On his death bed he advised Yazid to beware of 'Abdullah Ibn Zubair whom he described cunning like a fox and ferocious like a lion. Mu'awiya advised his son : If Zubair submits, so much the better, if not, destroy him.

After the death of Amir Mu'awiya and after the Martyrdom of Imam Husain (Allah be pleased with him), Ibn Zubair (Allah be pleased with him) took the oath of allegiance from the people of Tihama, Hijaz and Medina and drove out Yazid's governors from those places. Yazid sent a large army against him. Muslim ransacked Medina. Afterward his successor Hasin bin Numair carried catapults to the top of Qubais mountain, and flung fire balls on the Holy Ka'ba. He also placed Mecca under siege. In the meantime Yazid died and his son Mu'awiya abdicated the caliphate. Now 'Abdullah ibn Zubair became *ipso facto* Caliph of the whole Islamic Empire.

The day Amir Mu'awiya nominated Yazid as his successor Islamic law stood abrogated. A revival of the Islamic rule of law was now anticipated. It was felt that the errors of judgment made by Amir Mu'awiya would be eliminated and the Muslims would once again be able to follow the true course of Islam. But a number of wrong decisions taken by Ibn Zubair in the initial stages set back the clock of Islamic renaissance for all time to come.

Ibn Zubair's Lapses : (1) When the Syrian Commander Hasin bin Numair advised him to march on Syria with their combined forces where the Syrians would support his Caliphate and he (the Commander) would strive to obtain the oath of allegiance in his favour; Ibn Zubair replied : "This will only happen when I have killed ten Syrians in place of one Hijazite.

At this Hasin bin Numair departed with his troops.

(2) Marwan and some other Umayyad's chiefs in Medina

were prepared to take the oath of allegiance to Ibn Zubair but reaching there he turned them out of Medina, thus affording them an opportunity to raise the banner of revolt against him in Syria. Accordingly these people proceeded to Syria and elected Marwan as their Caliph. They then attacked Ibn Zubair's strongholds and drove out his governors from Damascus, Hams, Palestine and Egypt.

(3) One Mukhtar Thaqafi a clever person of the Thaqif tribe raised the slogan of "Revenge for Husain (Allah be pleased with him)" for his personal aggrandizement. Ibn Zubair could easily involve him with the Umayyads, because in fact this slogan was against them, but instead he adopted a hostile policy towards Muhammad bin Hanifa, Ibn 'Abbas and other nobles of the *Ahle Bait* and either imprisoned or banished them. This resulted in strengthening the position of Mukhtar Thaqafi who in course of time drove away Ibn Zubair's governor of Kufa and occupied Kufa and Iraq. At last this mischief was put down with great difficulty at a great cost involving heavy sacrifices.

Meanwhile Marwan's successor 'Abdul Mulk gained strength in the neighbourhood of Syria and before Ibn Zubair could launch an attack on Syria he attacked Iraq and defeating the governor of Kufa occupied Iraq. 'Abdul Mulk was now in a position to take a decisive stand against Ibn Zubair and for that reason one day he made a passionate speech before a large gathering in the course of which he asked them :

Abdul Mulk : Which of you can undertake to put an end to Ibn Zubair ?

Hajjaj : I will perform this service.

'Abdul Mulk : Who can bring me the head of Ibn Zubair?

Hajjaj : Entrust this duty to me.

The task was entrusted to Hajjaj who in 72 A.H. invaded Mecca with a huge army. Ibn Zubair had taken shelter within the

sanctuary of the Holy Ka'ba. Hajjaj surrounded the Holy precincts from all sides and it became his daily routine to throw stones and fire balls from catapults inside the sanctuary. Ibn Zubair patiently bore the brunt of the hail of fire and stones. The siege continued for many months. At prayer time he would stand in the Holy courtyard facing the *Qibla* to offer his prayers while stones were raining all around him. At last, his rations gave out and his forces were compelled to eat their riding horses. A severe famine broke out in Mecca and men started to desert the city and join the forces of Hajjaj. In a short time the number of deserters reached ten thousand.

Ibn Zubair's two sons, Hamza and Habib also deserted their father. His third son fought gallantly and attained martyrdom in the battlefield.

Broken-hearted with these misfortunes, Ibn Zubair went to see his mother Hadrat Asma' bint Abu Bakr Siddiq for consultation. She was hundred years old at the time. Her heart has sustained countless shocks.

Ibn Zubair Before his Mother : He said to his mother: O' Mother! All of my companions and even my sons have deserted me. Only a small number of devoted troops is left with me who cannot withstand the enemy's onslaught. The enemy is not prepared to accept the terms offered from our side. What is your advice in the matter?

Asma' replied : My son, if your cause is just, go and sacrifice your life for it just as most of your companions have done already. But if your cause is unjust, you should consider yourself responsible for your own destruction and that of your companions'. Desertion of companions means nothing to the righteous and the noble. Think how long have you to live in this world? To die for a just cause is a thousand times better than to live for the sake of an unjust cause.

Fear of Desecration of Body : Hearing this Ibn Zubair said to his mother: I am afraid that Umayyads will cut my body to pieces and hang me on the stake. They will also use all means to desecrate my body.

Hadrat Asma' said : My son once the goat has been slaughtered she feels no pain when her skin is taken off. Now go to the battlefield and imploring God's help perform your duty.

Ibn Zubair kissed his mother's forehead and said : My dear mother, I shall not waver in Allah's cause. I only wanted to assure you that your son has not died for an unjust cause.

Hadrat Asma' said : My son I shall be patient and steadfast. If you precede me I shall be patient, but if you return triumphant I shall be truly glad and shall welcome you with open arms. Now go in God's name and do your duty.

Ibn Zubair said : Mother please pray for me.

Hadrat Asma' prayed to God : My God I entrust my son to Your care. Please keep him steadfast and grant me patience.

After prayer the old mother opened her arms to embrace her son perhaps for the last time. Ibn Zubair said : This is our last meeting. Today is the last day of my life. With bowed head he came forward to embrace his mother. The mother kissed him and said : My son go forth to do your duty.

Discards Armour : Ibn Zubair was wearing an armour. Hadrat Asma' (Allah be pleased with her) felt the hard metal and was taken aback. She said : My son this is not the way to sacrifice one's life in Allah's cause.

Ibn Zubair (Allah be pleased with him) stood up, took off the armour and singing a war ballad attacked the Syrian forces like a lion. The ferocity of his attack swept away the enemy before him like chaff. Zubair's devoted band performed extraordinary

feats of valour, but could not keep up the pressure against heavy number. Ibn Zubair (Allah be pleased with him) himself was in the forefront. Without the protection of armour he was drenched with blood. Hajjaj attacked with a body of his selected warriors who forced Ibn Zubair's men to the very gates of the Holy Ka'ba. Ibn Zubair and his men once again rallied and stopped this onrush. Just then the call for prayer was heard from the minarets of the Holy Ka'ba and Ibn Zubair (Allah be pleased with him) sheathed his sword and detailing his front line to face Hajjaj's forces, stood up to offer prayer at *Maqam-i-Ibrahim* (Prophet Abraham's place).

Last Stand : When he returned, he found his men scattered, his standard bearer killed and his standard seized. In spite of this set back, the Commander without an army, advanced single handed against thousands, fighting heroically and chanting the war song :

We are not of those whose blood falls on their heels when they turn.

We are of those who face the enemy manfully and whose blood falls on their toes.

An arrow pierced his head. Blood gushed out and soaked his beard with blood. Ibn Zubair was dead. Hajjaj cut his head off and sent it to 'Abdul Mulk as trophy. He hanged the body from a gibbet outside the city for public display.

Body Hung On Gibbet : When Hadrat Asma' (Allah be pleased with her) was told of this heart-rending incident, she sent word to Hajjaj to take the body off the gibbet, but he replied that he wanted the people to see this spectacle for some time. She then asked permission to arrange for its decent burial but this also was refused. The Quraishites came daily and saw the body of their stalwart hero hanging on the gibbet.

Some days later Hadrat Asma' (Allah be pleased with her) passed that way and seeing the body still hanging said : Has not the time come for this horseman to come down from his horse.

'Allama Shibli composed the following verses on the incident:

The body remained hanging from the gibbet for several days but the mother did not show any signs of grief and sorrow. One day she happened to pass that way and seeing the body still hanging said : This *Khateeb* (preacher) has been standing on the pulpit for a long time. This rider has not come down from his horse yet.

* * * * *

HAJJAJ BIN YUSUF

Among the high officials of Umayyad dynasty no one acquired more fame than Hajjaj bin Yusuf, but this fame did not rest on acts of justice or generosity, but upon political acumen and oppression. The tyranny of Hajjaj has become a proverb in Islamic History.

The foundations of Umayyad Empire were badly shaken after the death of Yazid bin Mu'awiyya. It was Hijjaj who by his military skill and unbridled barbarity strengthened the tottering Umayyad rule. The principal threat to the Umayyad dynasty was from Hadrat 'Abdullah bin Zubair, whose capital was in Mecca and whose rule extended upto the borders of Syria. Hajjaj removed this threat once for all. He laid siege to Mecca, hurled stones from Manjniaq at Ka'ba and killed 'Abdullah bin Zubair mercilessly. Iraq had been the centre of rebellious tribes from the beginning. The political unrest there seemed endless. Governors came and went without achieving peace and stability. But sword of Hajjaj bin Yusuf suppressed the insurgents at one stroke. Even his contemporaries marvelled at this achievement. Qasim bin Salim used to say : Where is the pride and haughtiness of the Kufites now ? They murdered commander of the Faithful, 'Ali, decapitated Husain bin 'Ali, killed such a powerful man as Mukhtar. All became helpless in the face of this ugly wretch (Hajjaj). A hundred thousand Arabs lived in Kufa and this scum came with twelve horsemen and enslaved them all!

Hajjaj's first oration in Iraq is famous in Arabic literature. As his sword was sharp and ruthless, so was the eloquence of his speech. The following extract is a unique piece of oration :

I see raised eyes, rising necks: the crop of heads is ripe and the harvest time has come. My eyes behold a thing flowing through turbans and beards.¹

Hajjaj was true to his words. It is stated that apart from war, in peacetime alone he executed 1,25,000 men. He beheaded chief dignitaries like Sa'id bin Jubair, branded with lead the hands of a large number of companions in Medina. He put prominent companions like Hadrat 'Abdullah bin Zubair and Hadrat 'Abdullah bin 'Umar (Allah be pleased with them) to death. Like modern imperialists he too believed that in politics ends justified the means, and empires are established not on mercy and justice, but on force and aggression.

The learned and peaceful men of that age looked upon Hajjaj as a curse and calamity sent by God. Hadrat Hasan Basri used to say, "Hajjaj is a calamity sent by God. Do not try to remove him by force, but implore God. So the moment the news of Hajjaj's death was reported, Hadrat Hasan and 'Umar bin 'Abdul 'Aziz fell in prostration to God and exclaimed : The Pharaoh of this nation is no more!

Let us see now how this ruthless tyrant faced death ?

Illness : After twenty years of rule over Iraq, Hajjaj fell ill at the age of fifty four. His stomach was infested with innumerable vermin. The temperature of his body declined and he felt so intensely cold that several stoves were placed close to him and yet he gained no relief.

Discourse on Death : When he had lost all hope of survival, he said to the members of his household : Prop me up and assemble

¹ Al-Badaya wan Nahaya, Vol. 9, p. 8. Tabri, Vol. 7, p. 210

the people. When the people arrived, he made eloquent speech as usual in the course of which he dwelt on death and its severities, grave and its wildness, the world and its mortality. He expatiated on the next world and its torments and pleaded guilty to his sins and tyrannies. The following verses came spontaneously to his tongue :

The weight of my sins is as the weight of sky and earth, yet I hope that God will show me Mercy. If He favours me with His pleasure, it will be the fulfilment of my hope. But should He do Justice, He would condemn me to torture. It will be no injustice. Is it possible that He will be unjust from whom nothing but God is anticipated !

He then burst into tears. The poignancy of the scene moved the whole assembly to tears.

Letter of the Caliph : Hajjaj now summoned his scribe and dictated the following letter to Caliph Walid bin 'Abdul Mulk :

I grazed your flock and guarded it like a faithful shepherd of my master. Suddenly a lion appeared, slapped the shepherd and despoiled the pasture ground. Today your slave is afflicted by the same calamity which had seized Ayub, the patient. I hope the Mighty Lord intends to condone the sins of His creature and purge him of his sins.

In conclusion he dictated the following verses :

If I find my Lord is pleased with me, my hope shall be fulfilled.

Though all should die God's Existence is enough for me.
Though all should perish. God's Eternity is sufficient for me.

The fore-runners have tasted death. And so will we after them.

Remember me with love if I die for countless were the ways in which I strived to win your favour. If this ye can't do, then mention me in your prayer after every *Salat*. That some benefit may accrue to the prisoner of Hell.

Allah's favour be on you in any case, in life, after my death, and when resurrected after death.

Severity of Death Pangs : When Hadrat Hasan Basri arrived to enquire after his health, Hajjaj complained of his suffering, whereupon Hadrat Hasan Basri observed : Did I not advise you against persecution of the good people but alas! you paid no heed. Hajjaj said bitterly, I do not ask you to pray for the alleviation of my pain. I want you to pray that Allah may extract my soul without delay and have pity on me. Meanwhile, Abu Mundar Ya'la also came to enquire after Hajjaj's health. "How do you feel in the agonies and torments of death?" asked Ya'la. Hajjaj heaved a sigh and said, "How should I tell thee! Severe pain! Extreme discomfort! Unspeakable distress! Intolerable pain! Long journey! Small provision! Ah! I am undone, if the Mighty does not take pity on me!"

Speech of Abu Mundar : Abu Mundar said : O Hajjaj! Allah shows mercy to those of His creatures only who are kind and pious, those who do good to His people and love them. I bear witness that you are made up of the stuff of Pharoah and Haman, for your nature was corrupt. You had abandoned your nation, cut yourself adrift from the right path, from the way of the Believers. You executed all righteous men and destroyed the community of Believers. You cut down the roots and branches of the *Tabi'in*, Alas! You transgressed the limits imposed by Allah. You shed rivers of blood, violated lives and honour of the people, adopted a policy of force and repression. You forfeited your religion, but did not gain the world. You raised the house of Marwan to dignity, but degraded your own soul. You built them up, but ruined your own prospects. Today there is no solution for you, nor is your supplication admitted, for you were heedless of this day and of the Hereafter. You were a scourge and calamity for this *Ummah* (the Muslim people).

Innumerable thanks to Allah! He had alleviated the sufferings of the *Ummah* by your death and has answered their prayers by subduing you."

Hajjaj's Fervent Plea for Mercy : The witness states : Upon hearing this, Hajjaj was dumb-founded. He remained composed for long. Then he gave out a sigh and raising his tearful eyes to heaven, pleaded ' O' Allah! grant me salvation, for people say you won't forgive me.

He then recited this verse :

Lord! the people give me no hope, though I repose much hope in you.

So saying, he closed his eyes.

Considering the boundless Mercy of Allah, Hajjaj's plea is deeply pathetic and serves as a lesson. That is why when the maxim was quoted before Hadrat Hasan Basri, he did not believe his ears and asked : Did he really say this ? "Yes, Hajjaj actually said so. Thereupon, Hasan Basri said : Then perchance, he may be forgiven.

* * * * *

CHAPTER 13

HADRAT 'UMAR BIN 'ABDUL 'AZIZ

Hadrat 'Umar bin 'Abdul 'Aziz's pious life is a model for the rulers and his death is an example for those who have a longing to sacrifice their life for the Right. The following is a brief account of his life.

As Governor of Medina : When Caliph Walid appointed Hadrat 'Umar bin 'Abdul 'Aziz as governor of Medina he accepted this office on the condition that he would not be forced to oppress the people like his predecessors.

The caliph accepted that governor should not resort to oppression if the citizens paid no taxes. Accordingly Hadrat 'Umar bin 'Abdul 'Aziz convened an assembly of the '*Ulema* and nobles of Medina and expressly told them to report any case of oppression to him forthwith. As long as he remained in office in Medina, he treated the people with justice, hospitality and sympathy.

Nomination as Caliph : During the last illness of Caliph Sulaiman, Hadrat 'Umar bin 'Abdul 'Aziz thought that he might be nominated his successor. He saw his principal minister Raja bin Hayat and requested him to ascertain this so that if his presumption was true he should resign in advance, and the Caliph should nominate someone else as his successor during his lifetime. Raja delayed his mission and when on the Caliph's death his will was announced 'Umar bin 'Abdul 'Aziz had indeed been nominated as his successor.

First Public Address : On assuming charge of the Caliphate he delivered his first public address as follows : O' people! I have been appointed Caliph against my wish and without your vote and consent. I release you from my oath of allegiance. You may choose anyone else as your Caliph, if you so wish.

The assembly with one accord shouted O' Commander of the faithful! You are our Caliph.

He then told them that they should obey him only as long as he continued to enforce the laws prescribed by Allah! He was offered the royal conveyance to proceed to the palace but he refused it saying his own mule was better for him. When he proceeded to the capital, the royal herald holding a spear started marching ahead of him. The caliph turned away the herald and said that he was an ordinary servant of the Muslims. When the 'Ulema mentioned his name in the Friday prayer sermon after invoking salutation and blessings on the Holy Prophet, he told them to pray for all the Muslims, men and women and that would include him also. He forbade the custom of mentioning caliph's name in the Friday sermon. Entering the palace, he found Caliph Sulaiman's family residing there. He ordered a separate tent for his stay and instructed that his predecessor's family should not be disturbed. When he returned to his own quarters his face was downcast and weary. His slave girl asked him the reason of his perplexity and he replied : I have been made responsible to fulfil the rights of every Muslim without demand. I have been made responsible to provide for every orphan, widow and wayfarer from the east to the west of my realm. Who can be more deserving of pity and sympathy than I?

All Lands and Property Returned to Bait al-Mal : From the time of Amir Mu'awiya upto the time of Caliph Sulaiman all the rich lands, Jagirs and territories conquered by the Muslims had been made over to the Umayyads and two-thirds of the revenues had also been allocated to them by charter. 'Umar bin 'Abdul 'Aziz

called together all the Umayyads and ordered them to return all the land and properties to the original owners. They refused and told the Caliph that they would defend their holdings even at the risk of their lives.

'Umar bin 'Abdul 'Aziz called an assembly of the Muslims in the Mosque and in their presence delivered all his family jagirs, lands and awards to the public treasury (*Bait al-Mal*) and directed that these should be returned to their original owners. He was occupied in this job from morning till noon.

Wife's Jewellery Returned : Then he came home and told his wife Fatima daughter of Caliph 'Abdul Mulk either to return to *Bait al-Mal* all the jewellery given to her by her father or leave him. The faithful and loyal wife instantly complied. When he had cleared his house of all ill-gotten wealth, he turned his attention to the heirs of Mu'awiya and Yazid and compelled them to return all the usurped cash and properties to the rightful owners. So enormous was the amount of property and cash returned that the Iraq treasury was depleted and had to be subsidized from the central treasury in Damascus. Whenever his well-wishers advised him to set aside something for his children he replied that he was entrusting them to the care of Allah.

Grants and Awards of Umayyad Rulers Seized : When the family of Marwan advised him to use his own discretion and desist from altering the decisions of his predecessors, he replied : I ask you one question : If the decisions of both Amir Mu'awiyya and Caliph 'Abdul Mulk are available in the same case, which would you prefer ? They replied that Amir Mu'awiyya's decision will be preferred as it was older. He replied that he was doing the same. He was rejecting the decisions of the Caliphs and upholding the dictates of the Holy Qur'an. On another occasion while the same subject was under discussion, he asked : If after the death of a father the elder son takes possession of the whole property what will you do? They replied that they would help in the restoration

First Public Address : On assuming charge of the Caliphate he delivered his first public address as follows : O' people! I have been appointed Caliph against my wish and without your vote and consent. I release you from my oath of allegiance. You may choose anyone else as your Caliph, if you so wish.

The assembly with one accord shouted O' Commander of the faithful! You are our Caliph.

He then told them that they should obey him only as long as he continued to enforce the laws prescribed by Allah! He was offered the royal conveyance to proceed to the palace but he refused it saying his own mule was better for him. When he proceeded to the capital, the royal herald holding a spear started marching ahead of him. The caliph turned away the herald and said that he was an ordinary servant of the Muslims. When the 'Ulema mentioned his name in the Friday prayer sermon after invoking salutation and blessings on the Holy Prophet, he told them to pray for all the Muslims, men and women and that would include him also. He forbade the custom of mentioning caliph's name in the Friday sermon. Entering the palace, he found Caliph Sulaiman's family residing there. He ordered a separate tent for his stay and instructed that his predecessor's family should not be disturbed. When he returned to his own quarters his face was downcast and weary. His slave girl asked him the reason of his perplexity and he replied : I have been made responsible to fulfil the rights of every Muslim without demand. I have been made responsible to provide for every orphan, widow and wayfarer from the east to the west of my realm. Who can be more deserving of pity and sympathy than I?

All Lands and Property Returned to Bait al-Mal : From the time of Amir Mu'awiya upto the time of Caliph Sulaiman all the rich lands, Jagirs and territories conquered by the Muslims had been made over to the Umayyads and two-thirds of the revenues had also been allocated to them by charter. 'Umar bin 'Abdul 'Aziz

called together all the Umayyads and ordered them to return all the land and properties to the original owners. They refused and told the Caliph that they would defend their holdings even at the risk of their lives.

'Umar bin 'Abdul 'Aziz called an assembly of the Muslims in the Mosque and in their presence delivered all his family jagirs, lands and awards to the public treasury (*Bait al-Mal*) and directed that these should be returned to their original owners. He was occupied in this job from morning till noon.

Wife's Jewellery Returned : Then he came home and told his wife Fatima daughter of Caliph 'Abdul Mulk either to return to *Bait al-Mal* all the jewellery given to her by her father or leave him. The faithful and loyal wife instantly complied. When he had cleared his house of all ill-gotten wealth, he turned his attention to the heirs of Mu'awiya and Yazid and compelled them to return all the usurped cash and properties to the rightful owners. So enormous was the amount of property and cash returned that the Iraq treasury was depleted and had to be subsidized from the central treasury in Damascus. Whenever his well-wishers advised him to set aside something for his children he replied that he was entrusting them to the care of Allah.

Grants and Awards of Umayyad Rulers Seized : When the family of Marwan advised him to use his own discretion and desist from altering the decisions of his predecessors, he replied : I ask you one question : If the decisions of both Amir Mu'awiyya and Caliph 'Abdul Mulk are available in the same case, which would you prefer ? They replied that Amir Mu'awiyya's decision will be preferred as it was older. He replied that he was doing the same. He was rejecting the decisions of the Caliphs and upholding the dictates of the Holy Qur'an. On another occasion while the same subject was under discussion, he asked : If after the death of a father the elder son takes possession of the whole property what will you do? They replied that they would help in the restoration

of the rights of the younger brother. He said he was doing the same. The Caliphs who succeeded the Rightly-guided Caliphs usurped the property of the poor Muslims. He was helping in restoring the property to the original owners.

Once the family of Marwan sent word to him through his sons that they were his relatives and he should have regard for kinship like the former caliphs and should not stop their allowances. In reply he informed them that they were not nearer and dearer to him than Allah and if he preferred them to Allah, would they be able to save him from his retribution on the Day of Judgment.

Daily Allowances Stopped : Hadrat 'Umar bin 'Abdul 'Aziz stopped the daily allowances of his family. When they insisted on payment he replied he was not so rich as to provide for their daily allowances and they had as much right on the Bait al-Mal as any Muslim citizen in the farthest corner of the realm. He would not pay them more than an ordinary Muslim, even if they had the whole world on their side.

Suspects not to be Arrested : He dismissed all the tyrannical officials who had been oppressing the people from the time of previous rulers. When the police officials told him that crimes would not be eliminated unless some suspects were arrested and punished, he strictly stopped the procedure and ordered that people should be arrested only in accordance with the *Shari'ah*.

Flogging Stopped : The governor of Khurasan wrote that the people were very unruly and lawless and only death penalty and flogging would curb their rebellious nature. He replied that his suggestion was totally wrong as impeccable justice and fair play would reform them and make them law-abiding people.

Jizya From New Converts Abolished : He also issued an order that if any infidel embraced Islam Jizya should not be levied on him. With the promulgation of this order thousands of infidels

embraced Islam and Hayyan bin Sharih reported that people had embraced Islam in such a large number that no jizya accrued. He was forced to borrow to pay the salaries of Muslim officials. The Caliph replied : Jizya should be abolished at all costs. You should understand that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) had been sent by Allah for the guidance of mankind and not for collecting taxes. I prefer that all non-Muslims should embrace Islam and our position should be reduced to hewers of woods and tillers of lands.

'Adi bin Artat was the Governor of Persia. Officials under him used to form an estimate of the fruits of gardens and bought them at a low rate and then buy it themselves. When apprised of the fact he appointed an Enquiry Committee of three persons and wrote to 'Adi: 'If this is being done at your instance or with your express approval, I shall give you no respite. I am sending an Enquiry Commission. If the report proves to be correct, the Commission will return the fruit to their owners. Do not interfere in the task of the Commission.

Yaman Treasury : One dinar (gold coin) was once reported to be short in the Yaman public treasury. Hadrat 'Umar bin 'Abdul 'Aziz (Allah be pleased with him) at once wrote to the treasury officer : I do not pronounce you dishonest but you are guilty of carelessness. I am a trustee of the wealth of the Muslims on behalf of the Muslims. You shall have to take an oath that you had no hand in its loss.

Savings in Stationery : The administrative staff used to make free use of stationery in the issue of royal proclamations. He took strict notice of this wastage and wrote to Abu Bakr bin Hazm and other officials : Remember the days when you used to go out to the Holy Prophet's mosque from your homes in complete darkness. Today you are in a much better position. Please shorten the points of your pens, write in close lines and observe economy in administrative expenditure. I do not want to spend out of the

of the rights of the younger brother. He said he was doing the same. The Caliphs who succeeded the Rightly-guided Caliphs usurped the property of the poor Muslims. He was helping in restoring the property to the original owners.

Once the family of Marwan sent word to him through his sons that they were his relatives and he should have regard for kinship like the former caliphs and should not stop their allowances. In reply he informed them that they were not nearer and dearer to him than Allah and if he preferred them to Allah, would they be able to save him from his retribution on the Day of Judgment.

Daily Allowances Stopped : Hadrat 'Umar bin 'Abdul 'Aziz stopped the daily allowances of his family. When they insisted on payment he replied he was not so rich as to provide for their daily allowances and they had as much right on the Bait al-Mal as any Muslim citizen in the farthest corner of the realm. He would not pay them more than an ordinary Muslim, even if they had the whole world on their side.

Suspects not to be Arrested : He dismissed all the tyrannical officials who had been oppressing the people from the time of previous rulers. When the police officials told him that crimes would not be eliminated unless some suspects were arrested and punished, he strictly stopped the procedure and ordered that people should be arrested only in accordance with the *Shari'ah*.

Flogging Stopped : The governor of Khurasan wrote that the people were very unruly and lawless and only death penalty and flogging would curb their rebellious nature. He replied that his suggestion was totally wrong as impeccable justice and fair play would reform them and make them law-abiding people.

Jizya From New Converts Abolished : He also issued an order that if any infidel embraced Islam Jizya should not be levied on him. With the promulgation of this order thousands of infidels

embraced Islam and Hayyan bin Sharih reported that people had embraced Islam in such a large number that no jizya accrued. He was forced to borrow to pay the salaries of Muslim officials. The Caliph replied : Jizya should be abolished at all costs. You should understand that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) had been sent by Allah for the guidance of mankind and not for collecting taxes. I prefer that all non-Muslims should embrace Islam and our position should be reduced to hewers of woods and tillers of lands.

'Adi bin Artat was the Governor of Persia. Officials under him used to form an estimate of the fruits of gardens and bought them at a low rate and then buy it themselves. When apprised of the fact he appointed an Enquiry Committee of three persons and wrote to 'Adi: If this is being done at your instance or with your express approval, I shall give you no respite. I am sending an Enquiry Commission. If the report proves to be correct, the Commission will return the fruit to their owners. Do not interfere in the task of the Commission.

Yaman Treasury : One dinar (gold coin) was once reported to be short in the Yaman public treasury. Hadrat 'Umar bin 'Abdul 'Aziz (Allah be pleased with him) at once wrote to the treasury officer : I do not pronounce you dishonest but you are guilty of carelessness. I am a trustee of the wealth of the Muslims on behalf of the Muslims. You shall have to take an oath that you had no hand in its loss.

Savings in Stationery : The administrative staff used to make free use of stationery in the issue of royal proclamations. He took strict notice of this wastage and wrote to Abu Bakr bin Hazm and other officials : Remember the days when you used to go out to the Holy Prophet's mosque from your homes in complete darkness. Today you are in a much better position. Please shorten the points of your pens, write in close lines and observe economy in administrative expenditure. I do not want to spend out of the

public treasury on any thing which is not for the good of the nation.

Curtailment of Expenditure : He stopped all allowances of the royal family and cancelled expenditure on official pomp and show. The horses of the royal stable were sold and the proceeds deposited in the public treasury. Then he ordered the preparation of a census of persons who were unable to earn a living and sanctioned allowances for them. The governors wrote that this step would deplete the treasury to which he replied : Continue giving to the poor people and fill the treasury with straw and chaff.

Equal Rights for Muslims and Non-Muslims : Hadrat 'Umar bin 'Abdul 'Aziz grant equal civic rights to Muslim and non-Muslim citizens of his realm. A Muslim of Hira killed a non-Muslim. The murderer was arrested and delivered to the heirs of the deceased who put him to death. Rabi'a bin Sha'udi seized the horse of a non-Muslim for official use. The Caliph was apprised of the fact. He sent for Rabi'a and sentenced him to forty stripes.

The Caliph Walid, had granted the land of a Dhimmi (non-Muslim) as a jagir to his son 'Abbas. The Dhimmi appealed against this seizure. He sent for 'Abbas and chargesheeted him. He produced his father's order granting the jagir to him. Hadrat 'Umar bin 'Abdul 'Aziz ordered him to return the land to the Dhimmi as his father's orders could not supersede the dictates of the Holy Qur'an.

A Christian brought a suit against Hisham, son of Caliph 'Abdul Mulk. When the complainant and defendant appeared before him, he ordered them to stand side by side. Hisham was enraged at this humiliation, but the Caliph told him that in the eyes of law both were equal.

A Period of Peace : Hadrat 'Umar bin 'Abdul 'Aziz ruled only for two and a half years. During this short period the people

thought as if a solace of justice had been erected between the heaven and the earth, and God Himself was crowning mankind with love and peace. The people walked the streets in search of indigent persons but found none. Donations made to the public treasury were returned by the treasurer on the plea that there was no needy person. 'Adi bin Artat, Governor of Persia wrote to the Caliph that there was such abundance of wealth that he feared that people might not become haughty and overbearing. The Caliph replied that they should be taught to be grateful to their Lord and Master.

The Ruler and the Ruled : On the one hand millions were leading a life of peace and plenty and on the other, he whose efforts had made this possible was daily growing weaker in health. He had no rest during the day and no sleep at night. Previously, when he was appointed Governor of Medina his personal effects had been transported by thirty camels. He was as stout and plump that his waist band vanished in the folds of his abdomen. He was very fond of fine clothes and perfume. The people never saw him using the same dress twice. For perfume he used musk and ambergris. Raja bin Hayat, the principal minister of Caliph Walid stated that 'Umar bin 'Abdul 'Aziz was the best dressed, best perfumed and best mannered person in the whole empire. The streets and roads became fragrant with perfume as he walked over them.

But the day he assumed the charge of his office as Caliph, he surrendered all his jagirs to the original owners, gave up luxurious living, sold all fine clothes, furniture, decorations, slaves and slave girls and horses and deposited the proceeds in the public treasury. He kept only one pair of clothes which was washed when dirty. As the Caliph lay on his death bed his brother in law told his sister Fatima (Caliph's wife) to change his dress as it was very dirty and did not look nice as people came to see him but she replied he had no other clothes to wear.

One day his daughter had no clothes. He told her that he had no money to buy her a new dress, so she should better make a dress from the floor cloth. When his sister came to know this, she sent her niece a cloth piece and instructed her not to tell her father about it.

At another time a servant told the Caliph's wife that he was fed up with the daily coarse fare given to him. She replied that this was the daily fare served to the Commander of the Faithful and even that he took sparingly.

One day the Caliph wanted to eat grapes. He asked his wife if she had one dirham to buy him grapes. She asked : Could not the Caliph afford one dirham for his personal need. He replied that he preferred to go without grapes in this world than wear manacles of hell.

When he was burdened with the responsibilities of the Caliphate, he became abstemious in the matter of food and clothes. He passed the whole day in conducting the business of the State and a large part of the night in prayer and supplication to the Lord. His wife Fatima could not tolerate this and at last one day she asked him angrily the reason of this repentance. He replied : I have given deep thought to the matter of my responsibility and I have reached the conclusion that I am responsible for every young and old person in my realm and for every good or bad action committed. I am convinced that the responsibility of every poor, indigent, needy person, every orphan, wayfarer and oppressed and every prisoner lies on me. God Almighty will question me about everyone. The Holy Prophet (peace and blessings of Allah be upon him) will arraign me before the Divine Court on their behalf. What will be my fate if I am not able to clear myself of these charges. When I think of it my heart begins to sink, I lose my nerves and my eyes begin to shed tears. His wife tried her best to console and comfort him but he would not listen to her. He passed two and a half years in this state.

Poisoned : In Rajab, 101 A.H., some people of the Umayyad family paid his slave one thousand gold coins to poison him. On coming to know about it, he sent for the slave and ordered him to surrender the money which he deposited into the public treasury (*Bait-ul-Mal*). Then he told him that he had forgiven him and that he was free.

Last Will and Testament : Caliph Sulaiman had himself nominated Yazid bin 'Abdul Mulk as his successor so he dictated the following will :

I am going to meet my Creator Who will question me and call me to account and I shall not be able to keep anything secret from Him. If He is pleased with me, I shall be successful, if not, I shall be doomed. You should adopt righteousness and take good care of your people. You will not live long after me. Don't neglect your duty and don't waste time as you may not be able to make reparations.

Salama was very much anxious about his family. She said : O' Commander of the Faithful it would have been better if you had made some will in respect of your children in your last moments.

Though he was very feeble, he ordered his attendants to raise him to a sitting position. This was done. He said : By God, I have not deprived my children of their legitimate rights, but I have not given them what belonged to others. Their and my heir is God Almighty. I entrust them to His care. If they fear God He will provide for them in some way or other, but if they are involved in sins, I do not want to multiply their sins by granting them riches.

He then sent for his sons and said : My dear sons! One of the two things was in your father's power, either you should become wealthy and your father should go to hell or that you should be indigent and your father should go to Paradise. I have chosen the latter course. I now entrust you to God's care.

One day his daughter had no clothes. He told her that he had no money to buy her a new dress, so she should better make a dress from the floor cloth. When his sister came to know this, she sent her niece a cloth piece and instructed her not to tell her father about it.

At another time a servant told the Caliph's wife that he was fed up with the daily coarse fare given to him. She replied that this was the daily fare served to the Commander of the Faithful and even that he took sparingly.

One day the Caliph wanted to eat grapes. He asked his wife if she had one dirham to buy him grapes. She asked : Could not the Caliph afford one dirham for his personal need. He replied that he preferred to go without grapes in this world than wear manacles of hell.

When he was burdened with the responsibilities of the Caliphate, he became abstemious in the matter of food and clothes. He passed the whole day in conducting the business of the State and a large part of the night in prayer and supplication to the Lord. His wife Fatima could not tolerate this and at last one day she asked him angrily the reason of this repentance. He replied : I have given deep thought to the matter of my responsibility and I have reached the conclusion that I am responsible for every young and old person in my realm and for every good or bad action committed. I am convinced that the responsibility of every poor, indigent, needy person, every orphan, wayfarer and oppressed and every prisoner lies on me. God Almighty will question me about everyone. The Holy Prophet (peace and blessings of Allah be upon him) will arraign me before the Divine Court on their behalf. What will be my fate if I am not able to clear myself of these charges. When I think of it my heart begins to sink, I lose my nerves and my eyes begin to shed tears. His wife tried her best to console and comfort him but he would not listen to her. He passed two and a half years in this state.

Poisoned : In Rajab, 101 A.H., some people of the Umayyad family paid his slave one thousand gold coins to poison him. On coming to know about it, he sent for the slave and ordered him to surrender the money which he deposited into the public treasury (*Bait-ul-Mal*). Then he told him that he had forgiven him and that he was free.

Last Will and Testament : Caliph Sulaiman had himself nominated Yazid bin 'Abdul Mulk as his successor so he dictated the following will :

I am going to meet my Creator Who will question me and call me to account and I shall not be able to keep anything secret from Him. If He is pleased with me, I shall be successful, if not, I shall be doomed. You should adopt righteousness and take good care of your people. You will not live long after me. Don't neglect your duty and don't waste time as you may not be able to make reparations.

Salama was very much anxious about his family. She said : O' Commander of the Faithful it would have been better if you had made some will in respect of your children in your last moments.

Though he was very feeble, he ordered his attendants to raise him to a sitting position. This was done. He said : By God, I have not deprived my children of their legitimate rights, but I have not given them what belonged to others. Their and my heir is God Almighty. I entrust them to His care. If they fear God He will provide for them in some way or other, but if they are involved in sins, I do not want to multiply their sins by granting them riches.

He then sent for his sons and said : My dear sons! One of the two things was in your father's power, either you should become wealthy and your father should go to hell or that you should be indigent and your father should go to Paradise. I have chosen the latter course. I now entrust you to God's care.

He requested that at the time of his burial the nail and sacred hair of the Holy Prophet (peace and blessings of Allah be upon him) should be placed inside his coffin. Just then the Divine call came and he passed away reciting this Verse of the Holy Qur'an :

This is the home of Hereafter. We assign it to those who do not desire for self-exaltation in the earth nor corruption. And the end is for the righteous. (*Al-Qasas* : 83).

We pray to God Almighty that He may in His Divine mercy grant us life and death like Hadrat 'Umar bin 'Abdul 'Aziz.

* * * * *

CHAPTER 14

HADRAT BILAL

(Allah be pleased with him)

Hadrat Bilal bin Rabah (Allah be pleased with him) also known as Ibn Hamama, after his mother's name was born in slavery in Mecca. He belonged to an Abyssinian/Ethiopian tribe of Jumah or Sarat.

Hadrat Bilal (Allah be pleased with him) was one of the first blessed souls to respond to the call of truth. Some sources credit him with the honour of being the second adult after Abu Bakr (Allah be pleased with him) to have accepted Islam. His master's name is sometimes given as Umayya bin Khalaf, but other sources say that Bilal's master was someone else.

Umayya was an uncommonly hard-hearted man and a most implacable enemy of Islam. He tried at first to argue with his slave and failing to convince him he finally decided to break him down with merciless brutality.

The Persecution of Bilal : Bilal (Allah be pleased with him) was mercilessly persecuted by his master, Umayya bin Khalaf who was the worst enemy of Islam. He would make him lie down on the burning sand at mid-day and would place a heavy stone on his breast so that he could not move even a limb. He would then say to him : Renounce Islam or swelter and die in this state. Even under these afflictions Bilal (Allah be pleased with him) would exclaim : *Ahad* (the One Allah) *Ahad* (the One Allah).

He was lashed at night and was made to lie on the burning ground during the day. His tormentor wanted him either to forsake Islam or to die a lingering death from wounds. At last Abu Bakr (Allah be pleased with him) bought his freedom and Bilal (Allah be pleased with him) became a free Muslim.

The First Muadhhdhin of Islam: Henceforth, Bilal (Allah be pleased with him) remained in constant attendance on the Prophet of Islam (peace and blessings of Allah be upon him). He was chosen by the Holy Prophet (peace and blessings of Allah be upon him) as the first *Mu'adhdhin*, or Caller to prayer. His high pitched melodious voice with a little stammer, had a hypnotic quality that exerted a strange pull on hearts. The moment people heard Bilal's *Adhan*, they left their jobs and hastened to the Mosque.

There was a house belonging to a woman of Banu Najjar next to the Mosque. Bilal used to climb on to the roof of this house to call the people to prayer.

Bilal's Migration to Medina : While the atrocities of Meccans continued on the Muslims some citizens of Medina became Muslims. The Holy Prophet (peace and blessings of Allah be upon him) ordered that such persons, as could not defend themselves against the persecutions of the idolators should migrate to Medina. Abu Salama, 'Abdullah bin Ashhal was the first who availed of the Prophet's permission, and Bilal and 'Ammar Yasir followed suit.

Bond of Brotherhood : In Medina Hadrat Bilal (Allah be pleased with him) immediately found a welcome from Sa'd bin Khaithama and afterwards lived in the house of Abu Bakr (Allah be pleased with him).

The Closest Companion of the Holy Prophet : Hadrat Bilal (Allah be pleased with him) was one of the closest companions of the Prophet (peace and blessings of Allah be upon him). He accompanied him on all military expeditions. In the Battle of Badr,

Bilal met in combat with his old master Umayya bin Khalaf and his son. Hadrat Bilal (Allah be pleased with him) shouted : The infidel! The enemy of Allah! Umayya bin Khalaf! May I not live if he lives! Umayya was hacked to pieces so badly that he was buried where he lay.

The Fall of Mecca : After the fall of Mecca Hadrat Bilal (Allah be pleased with him) marched into the Holy City by the side of the victorious Muhammad (peace and blessings of Allah be upon him), who purified the Ka'ba and ordered Bilal to climb its roof and call the people to prayer. Soon the whole valley was echoing and re-echoing with the sweet but loud vibrating notes of Bilal's *Adhan*: Allah is Most Great! Allah is Most Great! Allah is Most Great! Allah is Most Great! I bear witness that there is no god but Allah! I bear witness that there is no god but Allah! I bear witness that Muhammad is the Apostle of Allah! I bear witness that Muhammad is the Apostle of Allah! Come to prayers! Come to prayers! Come to good deeds! Come to good deeds! Allah is Most Great! Allah is Most Great! There is no god but Allah!

And from that day till this, the call has been repeated five times a day and will continue to be repeated as long as the world lasts.

The Prophet's Mace Bearer : Although best known as *Mu'adhdhin*, Hadrat Bilal (Allah be pleased with him) was also the Holy Prophet's "Mace-bearer" (*Anaza*) his stewards (*Khazin*) and his valet.

Bilal's Love For the Prophet : Hadrat Bilal (Allah be pleased with him) took delight in serving the Holy Prophet (peace and blessings of Allah be upon him). Bilal's closeness to the Prophet (peace and blessings of Allah be upon him) won him universal respect. From a persecuted slave, Bilal (Allah be pleased with him) rose to a position of honour that was the envy of many a Quraish chief.

Bilal After the Death of the Holy Prophet : After the death of the Holy Prophet (peace and blessings of Allah be upon him) Bilal

He was lashed at night and was made to lie on the burning ground during the day. His tormentor wanted him either to forsake Islam or to die a lingering death from wounds. At last Abu Bakr (Allah be pleased with him) bought his freedom and Bilal (Allah be pleased with him) became a free Muslim.

The First Muadhhdhin of Islam : Henceforth, Bilal (Allah be pleased with him) remained in constant attendance on the Prophet of Islam (peace and blessings of Allah be upon him). He was chosen by the Holy Prophet (peace and blessings of Allah be upon him) as the first *Mu'adhhdhin*, or Caller to prayer. His high pitched melodious voice with a little stammer, had a hypnotic quality that exerted a strange pull on hearts. The moment people heard Bilal's *Adhan*, they left their jobs and hastened to the Mosque.

There was a house belonging to a woman of Banu Najjar next to the Mosque. Bilal used to climb on to the roof of this house to call the people to prayer.

Bilal's Migration to Medina : While the atrocities of Meccans continued on the Muslims some citizens of Medina became Muslims. The Holy Prophet (peace and blessings of Allah be upon him) ordered that such persons, as could not defend themselves against the persecutions of the idolators should migrate to Medina. Abu Salama, 'Abdullah bin Ashhal was the first who availed of the Prophet's permission, and Bilal and 'Ammar Yasir followed suit.

Bond of Brotherhood : In Medina Hadrat Bilal (Allah be pleased with him) immediately found a welcome from Sa'd bin Khaithama and afterwards lived in the house of 'Abu Bakr (Allah be pleased with him).

The Closest Companion of the Holy Prophet : Hadrat Bilal (Allah be pleased with him) was one of the closest companions of the Prophet (peace and blessings of Allah be upon him). He accompanied him on all military expeditions. In the Battle of Badr,

Bilal met in combat with his old master Umayya bin Khalaf and his son. Hadrat Bilal (Allah be pleased with him) shouted : The infidel! The enemy of Allah! Umayya bin Khalaf! May I not live if he lives! Umayya was hacked to pieces so badly that he was buried where he lay.

The Fall of Mecca : After the fall of Mecca Hadrat Bilal (Allah be pleased with him) marched into the Holy City by the side of the victorious Muhammad (peace and blessings of Allah be upon him), who purified the Ka'ba and ordered Bilal to climb its roof and call the people to prayer. Soon the whole valley was echoing and re-echoing with the sweet but loud vibrating notes of Bilal's *Adhan*: Allah is Most Great! Allah is Most Great! Allah is Most Great! Allah is Most Great! I bear witness that there is no god but Allah! I bear witness that there is no god but Allah! I bear witness that Muhammad is the Apostle of Allah! I bear witness that Muhammad is the Apostle of Allah! Come to prayers! Come to prayers! Come to good deeds! Come to good deeds! Allah is Most Great! Allah is Most Great! There is no god but Allah!

And from that day till this, the call has been repeated five times a day and will continue to be repeated as long as the world lasts.

The Prophet's Mace Bearer : Although best known as *Mu'adhhdhin*, Hadrat Bilal (Allah be pleased with him) was also the Holy Prophet's "Mace-bearer" (*Anaza*) his stewards (*Khazin*) and his valet.

Bilal's Love For the Prophet : Hadrat Bilal (Allah be pleased with him) took delight in serving the Holy Prophet (peace and blessings of Allah be upon him). Bilal's closeness to the Prophet (peace and blessings of Allah be upon him) won him universal respect. From a persecuted slave, Bilal (Allah be pleased with him) rose to a position of honour that was the envy of many a Quraish chief.

Bilal After the Death of the Holy Prophet : After the death of the Holy Prophet (peace and blessings of Allah be upon him) Bilal

(Allah be pleased with him) was filled with a longing to take part in the Holy war (*jihad*) which was granted him. The story goes that he went to the first Caliph and said : I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying that the best thing a Muslim could do was to take part in the Holy wars. My wish is that I should devote the rest of my life to this noble cause.

Death of Bilal : At the successful end of the Syrian Campaign, Hadrat Bilal (Allah be pleased with him) settled in Syria and married second time. One night he saw the Prophet (peace and blessings of Allah be upon him) in his dream. "Bilal"! said the Holy Prophet (peace and blessings of Allah be upon him): "How is it that you have not paid me a visit all these years?"

The dream made Bilal (Allah be pleased with him) restless. At daybreak, he set off to Medina. Arriving there he stood at the grave of the Holy Prophet (peace and blessings of Allah be upon him) and gave himself up to crying and earnest prayer. The memories of the glorious past came flooding back and Bilal (Allah be pleased with him) found himself in a state of costacy. When he came to himself he saw two grandsons of the Prophet (peace and blessings of Allah be upon him) standing close by. He hugged them tight and started crying again.

When Bilal (Allah be pleased with him) had calmed down, Imam Hasan and Imam Husain (Allah be pleased with both of them) made a joint request that he should call the *Adhan*. After the demise of the Holy Prophet (peace and blessings of Allah be upon him), Bilal (Allah be pleased with him) had made up his mind never to call *Adhan*. He said to the grandsons of the Prophet (peace and blessings of Allah be upon him): I must bow to your wish today. Bilal could not refuse the request of the beloved grandsons of his master. So before dawn on the following day, he climbed on the roof of the Mosque and began his memorable *Adhan*. In no time the whole Medina was astir. Men and women

rushed to rooftops to absorb fully the heart-warming effect of that unique *Adhan*. The event was remembered in the city long after.

Bilal (Allah be pleased with him) is described as being tall, stoopy, dark complexioned with a thin face and thick hair strongly tinged with grey. The date of his death is given variously as 17, 18, 20 or 21 Hijra (638, 639 or 642 A.D.) and he is stated to have been buried in Aleppo or Darayya or most probably Damascus near Bab-us-Saghir in Syria.

* * * * *

CHAPTER 15

HADRAT ABU DHARR AL-GHIFARI

(Allah be pleased with him)

Hadrat Abu Dharr Ghifari (Allah be pleased with him) is very famous among the Companions for his piety and knowledge. Hadrat 'Ali (Allah be pleased with him) used to say : Abu Dharr is the treasure of such a knowledge as other people are incapable of acquiring.

Abu Dharr's Conversion : Hadrat Abu Dharr Ghifari (Allah be pleased with him) belonged to clan Banu Ghifar and was son of Jundul who was the headman of Banu Ghifar.

When Abu Dharr first got the news of the Prophet's mission he deputed his brother to go to Mecca and make investigation regarding the person who claimed to be the recipient of Divine revelation. His brother, after necessary enquiries, returned and informed him that he had found Muhammad (peace and blessings of Allah be upon him) to be a man of good habits and excellent conduct, and that his wonderful revelations were neither poetry nor sooth-sayings. This report, however, did not satisfy him and he decided to set out for Mecca and find out the facts himself. Reaching Mecca he went straight to the Haram. He did not know the Prophet (peace and blessings of Allah be upon him) and he did not consider it advisable, under the circumstances prevailing at that time, to enquire about him from anybody. When it became dark Hadrat 'Ali (Allah be pleased with him) noticed him and seeing in him a stranger, could not ignore him, as hospitality and

care for the travellers, the poor and the strangers were Companions' second nature. He, therefore, took him to his residence. He did not ask him about the purpose of his visit to Mecca, nor did Abu Dharr himself disclosed it. Next day, Abu Dharr returned to the Haram and stayed there till nightfall without being able to know who the Prophet (peace and blessings of Allah be upon him) was. In fact every body knew that the Prophet (peace and blessings of Allah be upon him) and his Companions were being persecuted in Mecca and Abu Dharr might have had misgivings about the result of his quest after the Prophet (peace and blessings of Allah be upon him). Hadrat 'Ali (Allah be pleased with him) again took him home for the night but made no enquiries about his mission in the city. On the third night however, after entertaining him at dinner, 'Ali (Allah be pleased with him) asked him : Brother! What brings you to this town ? Abu Dharr took a pledge from 'Ali (Allah be pleased with him) that he would tell him the truth. Abu Dharr asked him about Muhammad (peace and blessings of Allah be upon him). 'Ali (Allah be pleased with him) replied : He is verily the Prophet of Allah. Tomorrow, I shall take you to him. But you have to be very careful lest people should come to know of your association with me and you get into trouble. On the way if I apprehend some trouble I shall get aside pretending some necessity or on the pretext of adjusting my shoes, but you will proceed ahead without stopping so that the people may not detect the connection between us.

Next day, Abu Dharr followed 'Ali (Allah be pleased with him), who took him before the Prophet (peace and blessings of Allah be upon him). Abu Dharr embraced Islam at his first meeting with the Holy Prophet (peace and blessings of Allah be upon him). In view of the possibility that the Quraish might harm him, the Holy Prophet (peace and blessings of Allah be upon him) enjoined upon him not to make an open declaration of his faith in Islam and bade him go back to his clan and return when the Muslims had

gained some footing. Abu Dharr replied : O' Prophet of Allah ! By Him Who is the Master of my soul, I must go and recite the *Kalima* in the midst of these unbelievers.

True to his word, he went straight to the Haram and getting into the midst of the crowd he recited the *Kalima* at the highest pitch of his voice:

I bear witness that there is no god save Allah and I bear witness that Muhammad is the Prophet of Allah.

People fell upon him from all sides and would have beaten him to death if Hadrat 'Abbas (the Prophet's uncle who had not till then embraced Islam) had not shielded him and saved him from death. 'Abbas said to the mob : Do you know who he is ? He belongs to the Ghifar clan who inhabit the road our caravans take to Syria. If he is killed they will waylay us and we shall not be able to trade with that country.

This appeal had the necessary effect and the people left Abu Dharr alone.

The next day Abu Dharr (Allah be pleased with him) repeated his confession of 'Imam (Faith) and would have been surely done to death by the crowd had not 'Abbas intervened once again and saved his life for the second time.

Abu Dharr, the Traditionist : Hadrat Muhammad (peace and blessings of Allah be upon him) used to entertain some of his friends every evening at his own table, sending others to his principal disciples that they might learn from them. Thus many of those who ate the Prophet's bread or that of his closest followers became famous traditionists such as Abu Huraira and Abu Dharr (Allah be pleased with them). Abu Dharr's significance in Islam can be judged by the great number of traditions that rest on his authority as well as those that have been written concerning his person.

We now present in outline the traditions collected by Al-Baladhuri, Al-Bukhari, Al-Dhahabi, Ibn Hanbal, Al-Isbahani, Al-Karmi and Al-Tabri. The Holy Prophet (peace and blessings of Allah be upon him) is said to have loved Abu Dharr al-Ghifari (Allah be pleased with him) to have shaken hands with him whenever he met him, to have taken him for a ride on the back of his donkey and to have celebrated the ritual prayer with him during Ramadan, the month of fasting. Muhammad (peace and blessings of Allah be upon him) advised Abu Dharr (Allah be pleased with him) not to act as an arbitrator between two parties; to be obedient to the State Authority, to feed and cloth his servants and told him that the recitation of the *Tauhid* is the best of good works. Traditions containing these aphorisms of the Holy Prophet (peace and blessings of Allah be upon him) probably belong to the early Islam. After the demise of the Holy Prophet (peace and blessings of Allah be upon him) one problem arose after another with the passing of time and decisions were taken on the basis of the Holy Qur'an, the sayings of the Prophet (peace and blessings of Allah be upon him) or on the utterance of some close Companions of the Prophet (peace and blessings of Allah be upon him). Thus a great number of traditions have been reported by Abu Dharr as the main traditionist in each chain of authorities pertaining to each pronouncement. Ahmad bin Hanbal (Allah be pleased with him) reproduces two hundred and eighty one traditions reported by Abu Dharr (Allah be pleased with him). The subjects of these Traditions are : Social Conduct, the dying of the beard with henna and katam; branding as punishment for hoarding superfluous goods; fasting; fear of God; hospitality; Islam a deterrent against fornication and theft; Ramadan; riches; alms; the performance of the ritual Prayer Salat; the fairest deed; ablution without water/tayammum; forgiveness. Al-Bukhari has a collection of some thirty such traditions. Al-Tabri mentions but a few traditions resting on Abu Dharr's authority and each tradition amply testifies Abu Dharr's status as a moral pillar of early Islam.

gained some footing. Abu Dharr replied : O' Prophet of Allah ! By Him Who is the Master of my soul, I must go and recite the *Kalima* in the midst of these unbelievers.

True to his word, he went straight to the Haram and getting into the midst of the crowd he recited the *Kalima* at the highest pitch of his voice:

I bear witness that there is no god save Allah and I bear witness that Muhammad is the Prophet of Allah.

People fell upon him from all sides and would have beaten him to death if Hadrat 'Abbas (the Prophet's uncle who had not till then embraced Islam) had not shielded him and saved him from death. 'Abbas said to the mob : Do you know who he is ? He belongs to the Ghifar clan who inhabit the road our caravans take to Syria. If he is killed they will waylay us and we shall not be able to trade with that country.

This appeal had the necessary effect and the people left Abu Dharr alone.

The next day Abu Dharr (Allah be pleased with him) repeated his confession of 'Imam (Faith) and would have been surely done to death by the crowd had not 'Abbas intervened once again and saved his life for the second time.

Abu Dharr, the Traditionist : Hadrat Muhammad (peace and blessings of Allah be upon him) used to entertain some of his friends every evening at his own table, sending others to his principal disciples that they might learn from them. Thus many of those who ate the Prophet's bread or that of his closest followers became famous traditionists such as Abu Huraira and Abu Dharr (Allah be pleased with them). Abu Dharr's significance in Islam can be judged by the great number of traditions that rest on his authority as well as those that have been written concerning his person.

We now present in outline the traditions collected by Al-Baladhuri, Al-Bukhari, Al-Dhahabi, Ibn Hanbal, Al-Isbahani, Al-Karmi and Al-Tabri. The Holy Prophet (peace and blessings of Allah be upon him) is said to have loved Abu Dharr al-Ghifari (Allah be pleased with him) to have shaken hands with him whenever he met him, to have taken him for a ride on the back of his donkey and to have celebrated the ritual prayer with him during Ramadan, the month of fasting. Muhammad (peace and blessings of Allah be upon him) advised Abu Dharr (Allah be pleased with him) not to act as an arbitrator between two parties; to be obedient to the State Authority, to feed and cloth his servants and told him that the recitation of the *Tauhid* is the best of good works. Traditions containing these aphorisms of the Holy Prophet (peace and blessings of Allah be upon him) probably belong to the early Islam. After the demise of the Holy Prophet (peace and blessings of Allah be upon him) one problem arose after another with the passing of time and decisions were taken on the basis of the Holy Qur'an, the sayings of the Prophet (peace and blessings of Allah be upon him) or on the utterance of some close Companions of the Prophet (peace and blessings of Allah be upon him). Thus a great number of traditions have been reported by Abu Dharr as the main traditionist in each chain of authorities pertaining to each pronouncement. Ahmad bin Hanbal (Allah be pleased with him) reproduces two hundred and eighty one traditions reported by Abu Dharr (Allah be pleased with him). The subjects of these Traditions are : Social Conduct, the dying of the beard with henna and katam; branding as punishment for hoarding superfluous goods; fasting; fear of God; hospitality; Islam a deterrent against fornication and theft; Ramadan; riches; alms; the performance of the ritual Prayer Salat; the fairest deed; ablution without water/tayammum; forgiveness. Al-Bukhari has a collection of some thirty such traditions. Al-Tabri mentions but a few traditions resting on Abu Dharr's authority and each tradition amply testifies Abu Dharr's status as a moral pillar of early Islam.

gained some footing. Abu Dharr replied : O' Prophet of Allah ! By Him Who is the Master of my soul, I must go and recite the *Kalima* in the midst of these unbelievers.

True to his word, he went straight to the Haram and getting into the midst of the crowd he recited the *Kalima* at the highest pitch of his voice:

I bear witness that there is no god save Allah and I bear witness that Muhammad is the Prophet of Allah.

People fell upon him from all sides and would have beaten him to death if Hadrat 'Abbas (the Prophet's uncle who had not till then embraced Islam) had not shielded him and saved him from death. 'Abbas said to the mob : Do you know who he is ? He belongs to the Ghifar clan who inhabit the road our caravans take to Syria. If he is killed they will waylay us and we shall not be able to trade with that country.

This appeal had the necessary effect and the people left Abu Dharr alone.

The next day Abu Dharr (Allah be pleased with him) repeated his confession of 'Imam (Faith) and would have been surely done to death by the crowd had not 'Abbas intervened once again and saved his life for the second time.

Abu Dharr, the Traditionist : Hadrat Muhammad (peace and blessings of Allah be upon him) used to entertain some of his friends every evening at his own table, sending others to his principal disciples that they might learn from them. Thus many of those who ate the Prophet's bread or that of his closest followers became famous traditionists such as Abu Huraira and Abu Dharr (Allah be pleased with them). Abu Dharr's significance in Islam can be judged by the great number of traditions that rest on his authority as well as those that have been written concerning his person.

We now present in outline the traditions collected by Al-Baladhuri, Al-Bukhari, Al-Dhahabi, Ibn Hanbal, Al-Isbahani, Al-Karmi and Al-Tabri. The Holy Prophet (peace and blessings of Allah be upon him) is said to have loved Abu Dharr al-Ghifari (Allah be pleased with him) to have shaken hands with him whenever he met him, to have taken him for a ride on the back of his donkey and to have celebrated the ritual prayer with him during Ramadan, the month of fasting. Muhammad (peace and blessings of Allah be upon him) advised Abu Dharr (Allah be pleased with him) not to act as an arbitrator between two parties; to be obedient to the State Authority, to feed and cloth his servants and told him that the recitation of the *Tauhid* is the best of good works. Traditions containing these aphorisms of the Holy Prophet (peace and blessings of Allah be upon him) probably belong to the early Islam. After the demise of the Holy Prophet (peace and blessings of Allah be upon him) one problem arose after another with the passing of time and decisions were taken on the basis of the Holy Qur'an, the sayings of the Prophet (peace and blessings of Allah be upon him) or on the utterance of some close Companions of the Prophet (peace and blessings of Allah be upon him). Thus a great number of traditions have been reported by Abu Dharr as the main traditionist in each chain of authorities pertaining to each pronouncement. Ahmad bin Hanbal (Allah be pleased with him) reproduces two hundred and eighty one traditions reported by Abu Dharr (Allah be pleased with him). The subjects of these Traditions are : Social Conduct, the dying of the beard with henna and katam; branding as punishment for hoarding superfluous goods; fasting; fear of God; hospitality; Islam a deterrent against fornication and theft; Ramadan; riches; alms; the performance of the ritual Prayer Salat; the fairest deed; ablution without water/tayammum; forgiveness. Al-Bukhari has a collection of some thirty such traditions. Al-Tabri mentions but a few traditions resting on Abu Dharr's authority and each tradition amply testifies Abu Dharr's status as a moral pillar of early Islam.

Later Life : Nothing is known of Abu Dharr's whereabouts and doings during the Caliphate of Hadrat Abu Bakr (Allah be pleased with him). Abu Dharr (Allah be pleased with him) lived during the Caliphate of Hadrat 'Umar (Allah be pleased with him) in Syria as stated by Al-Tabri, Ibn-al-Athir, Usd al-Ghabah and al-Shushtari, Majalis al-Mu'minin. Against this Ibn Sa'd produces a tradition according to which 'Umar (Allah be pleased with him) kept Abu Dharr at Medina till the former's death A.H. 23.

The Conflict : Al-Baladhuri, A.D. 892 states that Abu Dharr Ghifari (Allah be pleased with him) asked Hadrat 'Uthman (Allah be pleased with him) for permission to leave Medina for Syria because Muhammad (peace and blessings of Allah be upon him) had told him to do so. In Syria he allegedly criticised 'Uthman and Mu'awiya. In Syria Abu Dharr (Allah be pleased with him) criticised some actions of Mu'awiya and 'Uthman. Mu'awiya built al-Khadra, a palace, in Damascus, whereupon Abu Dharr Ghifari (Allah be pleased with him) said : O' Mu'awiya, if this dwelling has been built with money from the treasury — it is a breach of trust, and if it came from thy coffers, it is prodigality.

Mu'awiya made no answer but sent him three hundred dinars. Abu Dharr responded : If this be my stipend which you have withheld from me for a year I shall accept it. But if it is a gift, I do not need it.

Next Mu'awiya sent Habib bin Maslama, one of his generals, to Abu Dharr (Allah be pleased with him) with two hundred dinars. Abu Dharr (Allah be pleased with him) refused the present of money once again and said : Dost thou not find easier for thee than for me when thou sendest me money ?

Hadrat Abu Dharr Ghifari (Allah be pleased with him) went about Damascus saying : By God ! things happen that I do not know. By God ! this is neither in God's word nor in the practice (*Sunnah*) of His Prophet. By God ! I see truth perish and vanity

thrive, the upright called liar, meanness selfishness persist and the pious have been dispossessed.

Habib bin Maslama reported to Mu'awiya that Abu Dharr (Allah be pleased with him) incited the Syrians against him, and the people believed that the Caliph was transforming Islamic Democracy into Monarchy. Mu'awiya bin Abi Sufyan who had been the governor of Syria under 'Uthman had a taste of luxury of this world and for the erection of lofty edifices. Abu Dharr (Allah be pleased with him) raised his voice and reproached the Caliph for actions contrary to the usages of the Prophet (peace and blessings of Allah be upon him).

He was one of the earliest converts to the faith. An ascetic, he inveighed against the riches and extravagance of the day-evils which were altogether alien to the nature of the Prophet (peace and blessings of Allah be upon him), and which, rushing in like a flood, were now demoralising the people. Gorgeous palaces, crowds of slaves, multitudes of horses, camels, flocks and herds, heaps of costly garments, sumptuous fare, and splendid equipage, were the fashion not only in Syria and Iraq but had begun to find their way even into Hijaz. The protest of Abu Dharr (Allah be pleased with him) was against all these luxuries. He advised the inhabitants of Damascus to lead a simple life :

This gold and silver of yours shall one day be heated red-hot in the fire of hell; and therewith shall ye be seared in your foreheads, sides and backs, ye ungodly spendthrifts ! Wherefore spend now the same in alms, leaving yourselves enough for your daily bread; or else woe be to you on that day !

Uneasy at the disturbance caused in the public mind, Mu'awiya warned Caliph 'Uthman (Allah be pleased with him) in a despatch saying that the masses were gathering around Abu Dharr (Allah be pleased with him) and that he feared that Abu Dharr (Allah be pleased with him) was stirring the masses up

Later Life : Nothing is known of Abu Dharr's whereabouts and doings during the Caliphate of Hadrat Abu Bakr (Allah be pleased with him). Abu Dharr (Allah be pleased with him) lived during the Caliphate of Hadrat 'Umar (Allah be pleased with him) in Syria as stated by Al-Tabri, Ibn-al-Athir, Usd al-Ghabah and al-Shushtari, Majalis al-Mu'minin. Against this Ibn Sa'd produces a tradition according to which 'Umar (Allah be pleased with him) kept Abu Dharr at Medina till the former's death A.H. 23.

The Conflict : Al-Baladhuri, A.D. 892 states that Abu Dharr Ghifari (Allah be pleased with him) asked Hadrat 'Uthman (Allah be pleased with him) for permission to leave Medina for Syria because Muhammad (peace and blessings of Allah be upon him) had told him to do so. In Syria he allegedly criticised 'Uthman and Mu'awiya. In Syria Abu Dharr (Allah be pleased with him) criticised some actions of Mu'awiya and 'Uthman. Mu'awiya built al-Khadra, a palace, in Damascus, whereupon Abu Dharr Ghifari (Allah be pleased with him) said : O' Mu'awiya, if this dwelling has been built with money from the treasury — it is a breach of trust, and if it came from thy coffers, it is prodigality.

Mu'awiya made no answer but sent him three hundred dinars. Abu Dharr responded : If this be my stipend which you have withheld from me for a year I shall accept it. But if it is a gift, I do not need it.

Next Mu'awiya sent Habib bin Maslama, one of his generals, to Abu Dharr (Allah be pleased with him) with two hundred dinars. Abu Dharr (Allah be pleased with him) refused the present of money once again and said : Dost thou not find easier for thee than for me when thou sendest me money ?

Hadrat Abu Dharr Ghifari (Allah be pleased with him) went about Damascus saying : By God ! things happen that I do not know. By God ! this is neither in God's word nor in the practice (*Sunnah*) of His Prophet. By God ! I see truth perish and vanity

thrive, the upright called liar, meanness selfishness persist and the pious have been dispossessed.

Habib bin Maslama reported to Mu'awiya that Abu Dharr (Allah be pleased with him) incited the Syrians against him, and the people believed that the Caliph was transforming Islamic Democracy into Monarchy. Mu'awiya bin Abi Sufyan who had been the governor of Syria under 'Uthman had a taste of luxury of this world and for the erection of lofty edifices. Abu Dharr (Allah be pleased with him) raised his voice and reproached the Caliph for actions contrary to the usages of the Prophet (peace and blessings of Allah be upon him).

He was one of the earliest converts to the faith. An ascetic, he inveighed against the riches and extravagance of the day-evils which were altogether alien to the nature of the Prophet (peace and blessings of Allah be upon him), and which, rushing in like a flood, were now demoralising the people. Gorgeous palaces, crowds of slaves, multitudes of horses, camels, flocks and herds, heaps of costly garments, sumptuous fare, and splendid equipage, were the fashion not only in Syria and Iraq but had begun to find their way even into Hijaz. The protest of Abu Dharr (Allah be pleased with him) was against all these luxuries. He advised the inhabitants of Damascus to lead a simple life :

This gold and silver of yours shall one day be heated red-hot in the fire of hell; and therewith shall ye be seared in your foreheads, sides and backs, ye ungodly spendthrifts ! Wherefore spend now the same in alms, leaving yourselves enough for your daily bread; or else woe be to you on that day !

Uneasy at the disturbance caused in the public mind; Mu'awiya warned Caliph 'Uthman (Allah be pleased with him) in a despatch saying that the masses were gathering around Abu Dharr (Allah be pleased with him) and that he feared that Abu Dharr (Allah be pleased with him) was stirring the masses up

against the Caliph. Mu'awiya advised the Caliph to lose no time in recalling Abu Dharr (Allah be pleased with him). So 'Uthman wrote back telling Mu'awiya to send him off to Medina.

On arrival at Medina Abu Dharr (Allah be pleased with him) fell ill. Hadrat Uthman (Allah be pleased with him) kept him for some days in his palace and treated him well. Then he sent for him. Hadrat 'Uthman discussed the subject with Hadrat Abu Dharr Ghifari but the discussion bore no result and Hadrat 'Uthman banished him from Medina to settle at Rabadha.

Abu Dharr's Death and Burial ; 'Affan b. Muslim told Ibn Sa'd that death overtook Abu Dharr at al-Rabadha. When his wife began to weep he asked her why she was weeping, so she told him that she had neither the strength to bury him, nor the cloth necessary for a shroud. Abu Dharr (Allah be pleased with him) comforted her telling her not to weep, for he had once been in the company of men with the Apostle of Allah (peace and blessings of Allah be upon him), and had heard him say that one of this group would surely die amidst desolation, but that nevertheless a group of Muslims would attend his funeral. He went on to say that every other member of that group had died among his community in his village, and that he was the only one left and that since he was now amidst desolation, he would die. Then he told her to watch the road, telling his wife Umm Dharr that she was about to experience that which he was telling her, for he had not lied or been lied too.

Then he repeated his injunction that she should watch the road, although the pilgrims had ceased to pass that way. While she was thus engaged, she suddenly caught sight of some riders whose camels were coursing along with them like vultures. Here Ibn Sa'd comments that that is what 'Affan said, they rode up to her, halted and asked her what distressed her. She answered : A man from among Muslims whom ye shall bury. When they asked her who he was, she replied that it was Abu Dharr (Allah be pleased with him).

According to Ibn Sa'd — *Kitab al-Tabaqat al-Kabir*, Abu Dharr's wife said after his death that he had died while she was sitting beside him, this corpse is his, I am unable to wash and bury him. Among these riders were : Jurayr b. 'Abdullah al-Bajali, Malik b. Al-Harith al-Ashtar, Al-Kamah b. Kays. They dismounted, embalmed, enshrouded and buried and prayed over him. This is borne out by Al-Waqidi who puts Abu Dharr's death in the eleventh month of A.H. 31.

Thus ended the life of this trusted companion of the Prophet (peace and blessings of Allah be upon him). The Holy Prophet of Islam (peace and blessings of Allah be upon him) had certified him as the "most truthful", and Hadrat 'Ali (Allah be pleased with him) had declared about him: There is now None, except Abu Dharr (Allah be pleased with him) in the world, who is not afraid of the tirade recriminations from the side of delinquents in matters of religion.

Malik bin Ashtar buried him. God had said about Abu Dharr (Allah be pleased with him) on the eve of march against Tabuk (namely that Muhammad (peace and blessings of Allah be upon him) said about Abu Dharr (Allah be pleased with him) that he walked alone, would die alone and would be raised alone. (Al-Waqidi)

* * * * *

against the Caliph. Mu'awiya advised the Caliph to lose no time in recalling Abu Dharr (Allah be pleased with him). So 'Uthman wrote back telling Mu'awiya to send him off to Medina.

On arrival at Medina Abu Dharr (Allah be pleased with him) fell ill. Hadrat Uthman (Allah be pleased with him) kept him for some days in his palace and treated him well. Then he sent for him. Hadrat 'Uthman discussed the subject with Hadrat Abu Dharr Ghifari but the discussion bore no result and Hadrat 'Uthman banished him from Medina to settle at Rabadha.

Abu Dharr's Death and Burial ; 'Affan b. Muslim told Ibn Sa'd that death overtook Abu Dharr at al-Rabadha. When his wife began to weep he asked her why she was weeping, so she told him that she had neither the strength to bury him, nor the cloth necessary for a shroud. Abu Dharr (Allah be pleased with him) comforted her telling her not to weep, for he had once been in the company of men with the Apostle of Allah (peace and blessings of Allah be upon him), and had heard him say that one of this group would surely die amidst desolation, but that nevertheless a group of Muslims would attend his funeral. He went on to say that every other member of that group had died among his community in his village, and that he was the only one left and that since he was now amidst desolation, he would die. Then he told her to watch the road, telling his wife Umm Dharr that she was about to experience that which he was telling her, for he had not lied or been lied too.

Then he repeated his injunction that she should watch the road, although the pilgrims had ceased to pass that way. While she was thus engaged, she suddenly caught sight of some riders whose camels were coursing along with them like vultures. Here Ibn Sa'd comments that that is what 'Affan said, they rode up to her, halted and asked her what distressed her. She answered : A man from among Muslims whom ye shall bury. When they asked her who he was, she replied that it was Abu Dharr (Allah be pleased with him).

According to Ibn Sa'd — *Kitab al-Tabaqat al-Kabir*, Abu Dharr's wife said after his death that he had died while she was sitting beside him, this corpse is his, I am unable to wash and bury him. Among these riders were : Jurayr b. 'Abdullah al-Bajali, Malik b. Al-Harith al-Ashtar, Al-Kamah b. Kays. They dismounted, embalmed, enshrouded and buried and prayed over him. This is borne out by Al-Waqidi who puts Abu Dharr's death in the eleventh month of A.H. 31.

Thus ended the life of this trusted companion of the Prophet (peace and blessings of Allah be upon him). The Holy Prophet of Islam (peace and blessings of Allah be upon him) had certified him as the "most truthful", and Hadrat 'Ali (Allah be pleased with him) had declared about him: There is now None, except Abu Dharr (Allah be pleased with him) in the world, who is not afraid of the tirade recriminations from the side of delinquents in matters of religion.

Malik bin Ashtar buried him. God had said about Abu Dharr (Allah be pleased with him) on the eve of march against Tabuk (namely that Muhammad (peace and blessings of Allah be upon him) said about Abu Dharr (Allah be pleased with him) that he walked alone, would die alone and would be raised alone. (Al-Waqidi)

* * * * *

KHALID BIN WALID

(Allah be pleased with him)

Khalid bin Walid (Allah be pleased with him) belonged to the most respectable Quraishi clan. His nickname was Abu Sulaiman. His father Abd Shams al-Walid bin al-Mughaira ranked among the wisest men of Quraish and was renowned for his orations and gallantry throughout Arabia.

Khalid (Allah be pleased with him) who was hardly 17 years old at the advent of Islam, evinced keen interest in the science of warfare including riding, lancing and archery, in which he soon earned a high reputation. His memorable charge in the battle of Uhud against the Muslims from their rear was repulsed after hard fighting.

Khalid bin Walid (Allah be pleased with him) accepted Islam in the 8th A.H. along with Amr bin al-'As, another well known figure in early Islam. His first appearance as a soldier of Islam was in the battle of Mu'ata fought in 8th A.H., in which he exhibited exceptional skill and valour. The Muslim army consisting of three hundred Mujahids faced a huge Roman army of fifty thousand well trained soldiers. Successive Muslims Commanders were killed fighting in the battle-field when the command of Muslims was entrusted to Khalid bin Walid (Allah be pleased with him) who fought like a lion and broke eight swords in a single action. Fighting a tough rear guard action, Khalid (Allah be pleased with him) exhibited a rare military acumen and extricated his men safely out of the thick of the battle.

The breach of agreement by the Quraish of Mecca led to the invasion of the Holy City in which Khalid (Allah be pleased with him) was entrusted with the command of the eight flank of Muslim army. The Muslims entered the Holy City without any resistance and the insurgents were granted free pardon by the kind hearted Prophet of Islam (peace and blessings of Allah be upon him).

The other campaigns in which he took active part during the life time of the Holy Prophet (peace and blessings of Allah be upon him) were the battles of Hunain, Najran and the siege of Ta'if.

The death of the Holy Prophet (peace and blessings of Allah be upon him) cast a gloom over the Muslims. The Arabian tribes rose in revolt against their new faith. The first Caliph of Islam Hadrat Abu Bakr (Allah be pleased with him) firmly demanded the unconditional surrender of the renegades or they would be confronted with Khalid bin Walid (Allah be pleased with him), the sword of God, as the Holy Prophet (peace and blessings of Allah be upon him) once called him, was the hero of the successive campaigns against seceding Arabian tribes. He played a leading role in the pacification of Arabia. Talha, Musailima Kazab, the imposter and Malik bin Nawara were defeated one after the other after hard fighting. The campaign against the forty thousand sturdy soldiers led by Musailima was the hardest ever fought by the warriors of early Islam in which the extraordinary bravery and military skill of Khalid (Allah be pleased with him) won the day and Musailima was killed in an adjoining garden.

The pacification of northern Arabia brought Muslims in conflict with Persians who ruled over Arabian Iraq and were acknowledged as over lords by the nomad Arabian tribes inhabiting the neighbouring areas. The Persians instigated these tribes to rise against Islam such machination on the part of Persians against

KHALID BIN WALID

(Allah be pleased with him)

Khalid bin Walid (Allah be pleased with him) belonged to the most respectable Quraishi clan. His nickname was Abu Sulaiman. His father Abd Shams al-Walid bin al-Mughaira ranked among the wisest men of Quraish and was renowned for his orations and gallantry throughout Arabia.

Khalid (Allah be pleased with him) who was hardly 17 years old at the advent of Islam, evinced keen interest in the science of warfare including riding, lancing and archery, in which he soon earned a high reputation. His memorable charge in the battle of Uhud against the Muslims from their rear was repulsed after hard fighting.

Khalid bin Walid (Allah be pleased with him) accepted Islam in the 8th A.H. along with Amr bin al-'As, another well known figure in early Islam. His first appearance as a soldier of Islam was in the battle of Mu'ata fought in 8th A.H., in which he exhibited exceptional skill and valour. The Muslim army consisting of three hundred Mujahids faced a huge Roman army of fifty thousand well trained soldiers. Successive Muslim Commanders were killed fighting in the battle-field when the command of Muslims was entrusted to Khalid bin Walid (Allah be pleased with him) who fought like a lion and broke eight swords in a single action. Fighting a tough rear guard action, Khalid (Allah be pleased with him) exhibited a rare military acumen and extricated his men safely out of the thick of the battle.

The breach of agreement by the Quraish of Mecca led to the invasion of the Holy City in which Khalid (Allah be pleased with him) was entrusted with the command of the eight flank of Muslim army. The Muslims entered the Holy City without any resistance and the insurgents were granted free pardon by the kind hearted Prophet of Islam (peace and blessings of Allah be upon him).

The other campaigns in which he took active part during the life time of the Holy Prophet (peace and blessings of Allah be upon him) were the battles of Hunain, Najran and the siege of Ta'if.

The death of the Holy Prophet (peace and blessings of Allah be upon him) cast a gloom over the Muslims. The Arabian tribes rose in revolt against their new faith. The first Caliph of Islam Hadrat Abu Bakr (Allah be pleased with him) firmly demanded the unconditional surrender of the renegades or they would be confronted with Khalid bin Walid (Allah be pleased with him), the sword of God, as the Holy Prophet (peace and blessings of Allah be upon him) once called him, was the hero of the successive campaigns against seceding Arabian tribes. He played a leading role in the pacification of Arabia. Talha, Musailima Kazab, the imposter and Malik bin Nawara were defeated one after the other after hard fighting. The campaign against the forty thousand sturdy soldiers led by Musailima was the hardest ever fought by the warriors of early Islam in which the extraordinary bravery and military skill of Khalid (Allah be pleased with him) won the day and Musailima was killed in an adjoining garden.

The pacification of northern Arabia brought Muslims in conflict with Persians who ruled over Arabian Iraq and were acknowledged as over lords by the nomad Arabian tribes inhabiting the neighbouring areas. The Persians instigated these tribes to rise against Islam. Such machination on the part of Persians against

Islam obliged the Caliph Abu Bakr (Allah be pleased with him) to despatch forces under the Command of Khalid (Allah be pleased with him) on the 12th Muharram 12 A.H.

The first to oppose the Muslim Army was Hurmus a tyrant chief who ruled over the Delta region.

Battle of al-Hafir : Khalid (Allah be pleased with him) formed his troops in three division, placing the advance column, under Al-Muthanna, the second under 'Adi bin Hatim and himself bringing up the rear, advanced strategically on al-Hafir the frontier military post of the Persian empire. The Muslims rushed forward and in great slaughter put the enemy to flight pursuing them to the bank of Euphrates. The Caliph when apprised of these victories of the Muslim armies cried out : Women shall no more bear a second Khalid.

After that al-Hira was besieged by Muslims and it capitulated shortly after. A treaty was signed with the residents of Hira in 633 A.D., which was later ratified by the Caliph of Islam. Hira was made the headquarters of Islamic forces and from here Khalid (Allah be pleased with him) started the operations to consolidate his gains.

The Battle of Anbar : The next to be besieged was the fortress of Anbar, situated on the Euphrates about eighty miles above Babylon. The deep fossa adjoining the fortress was crossed by casting the bodies worn out slain camels and the city capitulated without much resistance. Ain-at-Taur a green spot in the neighbourhood of Anbar was also captured by the Muslims.

The Battle of Firad : Khalid (Allah be pleased with him) had now reached al-Firad, a place on Syrian Iraqi borders, which was divided by a river. The Syrian frontiers were guarded by a strong Byzantine garrison, which being alarmed at the success of Khalid (Allah be pleased with him) made a common cause with Persian and Bedouin christians in order to defeat the Muslim Army. A

long and severe conflict ensued in which Muslims were victorious and the enemy lost more than a hundred thousand troops.

Pilgrimage : After the defeat of the combined forces at Firad the season for Hajj (Pilgrimage) having drawn close Khalid (Allah be pleased with him) made secret dash to the Holy City in order to perform the sacred rites. Sir William Muir writes thus :

The season for the Mecca pilgrimage being now at hand Khalid (Allah be pleased with him) formed the singular resolve of performing it incognito unknown even to his royal master. So having recouped his army for ten days on the well fought field, he gave orders to march slowly and by easy stages back to al-Hira. Then making as though he remained behind he set out secretly with a small escort on the pious errand. Without a guide he traversed the devious desert rout with marvellous sagacity and speed. Having accomplished the rites of pilgrimage he retraced his steps from Mecca.

Even Abu Bakr (Allah be pleased with him) who himself presided at the pilgrimage was unaware of the presence of his great general.

The attitude of the Byzantine armies on the frontiers bordering Syria was equally threatening since the time of the Holy Prophet (peace and blessings of Allah be upon him). The Byzantine armies had made frequent incursions into the Arab territories bordering Syria and carried away their cattle and other belongings. Caliph Abu Bakr (Allah be pleased with him) having realized the great danger looming large on the Syrian horizon requested the Muslims to enroll themselves for active service on the Syria front.

More than a thousand Companions of the Holy Prophet (peace and blessings of Allah be upon him) including one hundred who had participated in the Battle of Badr volunteered themselves. Hadrat Abu Bakr (Allah be pleased with him) went up to the plain of Jurf in person to bid farewell to each brigade bound for Syria and gave the following command :

O' people ! I have ten orders to give you, which you must observe loyally. Deceive none and steal from none; betray none and mutilate none; kill no child, nor woman, nor aged man, neither bark nor burn the date palms, cut not down fruit trees nor destroy crops, slaughter not flocks, cattle nor camels except for food. You will also meet with men living in cells, leave them alone in that which they have devoted themselves.

Three divisions comprising of 5000 soldiers each were despatched to the Syrian front under the command of Shurjil bin Hasan, Amr bin al-'As and Yazid bin Sufyan. Abu 'Ubaida, the would be supreme commander on the Syrian front, was also entrusted with the command of a separate division. But the Byzantines had mustered a force in the neighbourhood of Yarmuk which was ten times stronger than that of Muslims. This necessitated the transfer of Khalid bin Walid (Allah be pleased with him) to the Syrian front. According to historians Tabri, Moqaddasi and Baladhuri, the Caliph had appointed Khalid (Allah be pleased with him) as supreme commander of the Muslim forces on the Syrian front.

The Lightning March : The lightning march of Khalid bin Walid (Allah be pleased with him) and his men through a trackless, waterless and impassable desert lying between Iraq and Syria, is one of the most daring feats ever recorded in history. Khalid (Allah be pleased with him) with his men crossed the desert in five days and an eminence on which he stood still bears the name *Tuaniyat al- Okab* (the pass of the eagle) !!

The Terrible Carnage : The Muslim army in Syria was divided into four Brigades which were operating under the command of four generals in different sectors. Abu 'Ubaida was in command of the division of Hims, with headquarters at Jabia. 'Amr bin al-'As was in command of the Damascus division and Sharjil bin Hasan was in command of the division operating in Jordan. On 'Umar's advice Caliph Abu Bakr (Allah be pleased with him) ordered the

concentration of the entire Muslim force at Joulan Yarmuk in April 634 A.D. In view of the enormous resources of men and material possessed by the enemy, Khalid (Allah be pleased with him) was summoned from Iraq to take command of the combined Muslims forces. The Romans also drew together all their forces and the huge Roman army encamped in the semi circular loop of Yarmuk river, protected on three sides by the river. The Muslim army arrived later and occupied the battle-neck.

The Romans now realised their mistake but it was too late. The two armies watched each other for two months before Khalid (Allah be pleased with him) arrived on the scene. According to all authentic historical sources the army of Heraclius numbered 2,40,000 while the strength of Muslims was only 40,000. The Roman army was commanded by some of the famous generals and warriors including Theodore the Sakkellarius, Banners the Armenian and Jarja.

Khalid bin Walid (Allah be pleased with him) realising the superiority of the Romans in numbers and arms, resorted to his usual tactics and divided his army into 38 equal corps, each commanded by veteran warriors.

On August 30, 634 A.D., prompted by their priests the Romans issued forth from their camp to give battle to the Muslims. A terrible carnage ensued and the Romans were defeated with fearful slaughter. More than 120 thousand Romans perished in the valley of Wakusa and were drowned in the River. With this memorable victory in the Battle of Yarmuk, the whole of Syria lay at the feet of Muslims. In this historic battle, Khalid bin Walid (Allah be pleased with him) displayed matchless military skill, extraordinary chivalry and made rare strategic moves.

Prior to the final conclusion of the Battle of Yarmuk, Caliph Abu Bakr (Allah be pleased with him) died and was succeeded by Hadrat 'Umar (Allah be pleased with him). Immediately after his election as Caliph, Hadrat 'Umar (Allah be pleased with

him) issued orders for the demotion of Khalid (Allah be pleased with him) from supreme command. The letter delivered to Khalid in the heat of Battle of Yarmuk was kept a secret till the issue was decided. Khalid (Allah be pleased with him) gladly obeyed to the orders of the Caliph and till his death fought as an ordinary soldier in the armies of Islam. He evinced a sense of discipline seldom displayed by generals of his calibre. Disregarding all humiliations which this order might have caused him, he continued to serve with unflagging zeal as a faithful soldier of Islam in all subsequent campaigns fought in Syria.

Khalid (Allah be pleased with him) took part in several campaigns in Syria including those of Hims and Kansarain. With the conquest of Kansarain, the last stronghold of the Byzantines, the rule of Byzantines in Syria came to end and the emperor Heraclius retired to Constantinople never to return. Khalid's outstanding service in the campaign of Kansarain obliged 'Umar (Allah be pleased with him) to change his view about him. He now openly acknowledged : "God may bless Abu Bakr (Allah be pleased with him). He had greater sense for the right type of men than myself."

The reason behind the demotion of Khalid (Allah be pleased with him) was not malice on the part of the Caliph 'Umar (Allah be pleased with him) so he tried to remove the misunderstanding created among the people about the deposition of Khalid ibn Walid (Allah be pleased with him). He sent a rescript to the various provinces announcing that he had not deposed Khalid (Allah be pleased with him) because of any fault on his part, but because people had begun to repose greater trust in Khalid (Allah be pleased with him) than in God.

According to celebrated historians Tabari and Ibn Asakir, Khalid bin Walid (Allah be pleased with him), the sword of God died in Hims in 21 A.H. Thus passed away the hero of hundred battles with an unrealised wish for martyrdom on his dying lips :

Alas ! he murmured,

I who fought hundreds of battles and have innumerable battle scars on my body, could not be blessed with martyrdom—the greatest ambition of a true Muslim.

On hearing the news of his death Caliph 'Umar (Allah be pleased with him) exclaimed :

The death of Khalid has created a void in Islam which can not be filled.

The military campaigns of Khalid bin Walid (Allah be pleased with him) are among the most brilliantly executed in the history of warfare.

* * * * *

him) issued orders for the demotion of Khalid (Allah be pleased with him) from supreme command. The letter delivered to Khalid in the heat of Battle of Yarmuk was kept a secret till the issue was decided. Khalid (Allah be pleased with him) gladly obeyed to the orders of the Caliph and till his death fought as an ordinary soldier in the armies of Islam. He evinced a sense of discipline seldom displayed by generals of his calibre. Disregarding all humiliations which this order might have caused him, he continued to serve with unflagging zeal as a faithful soldier of Islam in all subsequent campaigns fought in Syria.

Khalid (Allah be pleased with him) took part in several campaigns in Syria including those of Hims and Kansarain. With the conquest of Kansarain, the last stronghold of the Byzantines, the rule of Byzantines in Syria came to end and the emperor Heraclius retired to Constantinople never to return. Khalid's outstanding service in the campaign of Kansarain obliged 'Umar (Allah be pleased with him) to change his view about him. He now openly acknowledged : "God may bless Abu Bakr (Allah be pleased with him). He had greater sense for the right type of men than myself."

The reason behind the demotion of Khalid (Allah be pleased with him) was not malice on the part of the Caliph 'Umar (Allah be pleased with him) so he tried to remove the misunderstanding created among the people about the deposition of Khalid bin Walid (Allah be pleased with him). He sent a rescript to the various provinces announcing that he had not deposed Khalid (Allah be pleased with him) because of any fault on his part, but because people had begun to repose greater trust in Khalid (Allah be pleased with him) than in God.

According to celebrated historians Tabari and Ibn Asakir, Khalid bin Walid (Allah be pleased with him), the sword of God, died in Hims in 21 A.H. Thus passed away the hero of hundred battles with an unrealised wish for martyrdom on his dying lips :

Alas ! he murmured,
I who fought hundreds of battles and have innumerable battle scars on my body, could not be blessed with martyrdom—the greatest ambition of a true Muslim.

On hearing the news of his death Caliph 'Umar (Allah be pleased with him) exclaimed :

The death of Khalid has created a void in Islam which can not be filled.

The military campaigns of Khalid bin Walid (Allah be pleased with him) are among the most brilliantly executed in the history of warfare.

* * * * *

CHAPTER 17

HADRAT KHADIJA

(Allah be pleased with her)

Hadrat Khadija (Allah be pleased with her) was daughter of Khuwailid, the leading merchant. He belonged to one of the ten tribes of the Quraish. His ancestor was Qass, a chieftan in his time. In those days according to the system of government these ten tribes were all of equal importance, each in charge of a separate assignment, the duty of the Qass as Chief was the care and management of Ka'ba. This job carried great responsibility and prestige. The function of the Ka'ba's guardian was to make arrangements for water which was not close at hand, to receive gifts and donations and use them for the upkeep and maintenance of the House of Allah. Hadrat Khadija (Allah be pleased with her), daughter of Khuwailid of Quraish family of Abd al-Uzza, had the distinction of being the first wife of Muhammad (peace and blessings of Allah be upon him).

She was a rich widow endowed with exceptionally good qualities of head and heart. In the pre-Islamic days, due to her virtuous life, she was known by the name of Tahira. According to *Tabaqat* Ibn Sa'd, she was the richest woman of Mecca.

Hadrat Muhammad (peace and blessings of Allah be upon him) who had been doing business independently, was known throughout the Hijaz for his honesty, integrity and morality. In recognition of his good qualities, the people began to call him, *Amin* (trustworthy). Khadija (Allah be pleased with her) too,

was attracted by the brilliant qualities of young Muhammad (peace and blessings of Allah be upon him) and took him in service. He was sent to Basra with her merchandise. On return, after three months, she proposed marriage. Muhammad (peace and blessings of Allah be upon him) was 25 and Hadrat Khadija (Allah be pleased with her) was 40 years old at that time. Arab women in those days exercised free volition in respect of matters pertaining to their marriage, therefore Hadrat Khadija (Allah be pleased with her) held a direct talk with Hadrat Muhammad (peace and blessings of Allah be upon him) on the matter. On the appointed day, Hadrat Muhammad's relatives who included his uncles Hadrat Abu Talib and Hadrat Hamza, assembled at the house of Hadrat Khadija (Allah be pleased with her). Hadrat Abu Talib delivered the nuptial address. The Prophet (peace and blessings of Allah be upon him) did not marry any other woman during her lifetime. She lived 25 years after her marriage with Hadrat Muhammad (peace and blessings of Allah be upon him) and died three years before Hijra. Hadrat Khadija (Allah be pleased with her) bore him six children—two sons, Qasim and 'Abdullah, who died in infancy and four daughters, namely Fatima, Zainab, Ruqayya and Umm Kulthum. It was with reference to Qasim that the Holy Prophet (peace and blessings of Allah be upon him) was sometimes addressed as Abu al-Qasim (Father of Qasim).

Hadrat Khadija's daughter Zainab was married to her cousin. Her daughters Ruqayya and Umm Kulthum were married to third Caliph 'Uthman (Allah be pleased with him) one after the death of the other.

Hadrat Khadija's daughter Hadrat Fatima who was the favourite daughter of the Prophet (peace and blessings of Allah be upon him) was married to Hadrat 'Ali (Allah be pleased with him). Lineage of the Prophet (peace and blessing of Allah be upon him) progressed through her sons Imam Hasan and Imam Husain

(Allah be pleased with them). The Holy Prophet (peace and blessings of Allah be upon him) had all his issues by Hadrat Khadija (Allah be pleased with her) except Ibrahim who also died young.

The Prophet of Islam, Hadrat Muhammad (peace and blessings of Allah be upon him) had been devoting most of his time in meditation in the seclusion of cave Hira. One day, in the course of meditation, he received his first revelation. Angel Jibra'il brought to him the first Commandment of God, contained in *Sura Iqra* of the Holy Qur'an.

Hadrat Muhammad (peace and blessings of Allah be upon him) was awe-struck at this novel experience and came home trembling with fear. He lay down on his bed with an attack of fever. His wife Hadrat Khadija (Allah be pleased with her) was deeply concerned at his unusual condition. She attended him and enquired the reason of his excitement. Muhammad (peace and blessings of Allah be upon him) described to her the strange experience of his first revelation. Hadrat Khadija (Allah be pleased with her) congratulated him on being elevated to the sublime office of Prophecy saying :

"Be consoled; God will never forsake you".

She was the first among women to embrace the new religion of Islam.

The house in which Hadrat Khadija (Allah be pleased with her) lived was later purchased by Amir Mu'awiya and converted into a mosque which still bears the name of the great lady.

The Holy Prophet (peace and blessings of Allah be upon him) entertained greatest regard and love for Hadrat Khadija (Allah be pleased with her). After her death he used to remember her frequently with love and gratitude.

"When all other persons opposed me" the Holy Prophet (peace and blessings of Allah be upon him) said : "She supported me, when all were infidels she embraced Islam. When none was my helper she helped me".

Her enormous wealth and high status proved very useful in the propagation of Islam. The majority of Muslim religious leaders acclaim Hadrat Khadija, Hadrat Fatima and Hadrat 'A'isha (Allah be pleased with them) as the three greatest women in Islam. They rate Fatima as the first, Hadrat Khadija as the second and Hadrat 'A'isha as the third among the Eminent Ladies of Islam. According to Hafiz ibn Qayyim, a disciple of Imam ibn Taimiya, if one considers the relationship with the Holy Prophet (peace and blessings of Allah be upon him) Hadrat Fatima (Allah be pleased with her) stands on the top, if one takes into account the priority in accepting and the moral as well as the material support given to the new religion, Hadrat Khadija (Allah be pleased with her) occupies the first position, but in matters of learning and service rendered to the propagation of Holy Prophet's message, none stands in comparison to Hadrat 'A'isha (Allah be pleased with her).

Death : Hadrat Khadija (Allah be pleased with her) lived for twenty-five years after her marriage and died on the 11th of Ramadan in the 10th year of Apostleship (three years before the Hijra). She was sixty-four years and six months old at that time. As Funeral prayer was not enjoined as yet, her dead-body was buried as it were.

The Holy Prophet (peace and blessings of Allah be upon him) himself entered the grave and bade goodbye to his greatest sympathizer and consoler. Her grave is in Hajun and the people pay a visit to her holy shrine.

With the passing away of Hadrat Khadija (Allah be pleased with her), a new era began in the Islamic history—an era which was full of tortures for the Muslims. The Holy Prophet (peace and blessings of Allah be upon him) called this year '*Am-ul-Huzn*' (the

year of grief). No one now had any regard for the Muslims. They perpetuated unbearable tyrannies on the Holy Prophet (peace and blessings of Allah be upon him) without any qualms of conscience. It were the days when the Holy Prophet (peace and blessings of Allah be upon him) migrated to Ta'if, utterly disappointed and disgusted at the callous attitude of the people of Mecca.

Excellence and Virtues : The excellence and virtues of Hadrat Khadija Tahira (Allah be pleased with her) can be judged from the fact that when the Holy Prophet (peace and blessings of Allah be upon him) proclaimed Prophethood, not a single voice supported him. The cave of Hira, the valley of 'Arafat, the mountain of Faran, and in short, the whole Arab island, was a silent spectator and paid no heed to the Prophet's call. In this all-prevailing silence, there was one voice which sent a vibration throughout Mecca and that voice sprang from the heart of Hadrat Khadija (Allah be pleased with her) which was the second mainspring through which the radiant rays of Faith shone forth and illuminated the path of ignorance and darkness.

Hadrat Khadija (Allah be pleased with her) was that pious woman who gave up idolatry before Prophethood. There is a tradition in *Masnad* of Imam Ibn Hanbal that the Holy Prophet (peace and blessings of Allah be upon him) said to Khadija : By God, I shall never worship Lat and 'Uzza. She replied : Please do not make a mention of them.¹ When the Holy Prophet (peace and blessings of Allah be upon him) proclaimed Prophethood, it was Khadija who believed in him. She was such a source of strength and vigour to the Holy Prophet (peace and blessings of Allah be upon him) and to the cause of Islam that every page which has so far been written on the life of the Holy Prophet (peace and blessings of Allah be upon him) bears an evidence to it. It has been stated in *Sirat Ibn Hisham* : She was the true councillor of the Holy Prophet (peace and blessings of Allah be upon him).

¹ *Masnad* Ibn Hanbal, Vol. IV, p. 222

That she loved the Holy Prophet (peace and blessings of Allah be upon him) so dearly can be judged from the fact that in spite of all her wealth and riches she served the Holy Prophet (peace and blessings of Allah be upon him) herself. There is a tradition in *Sahih al-Bukhari* that once the angel Gabriel said to the Holy Prophet (peace and blessings of Allah be upon him): Hadrat Khadija (Allah be pleased with her) is bringing something in the vessel, so please convey *Salam* to her from me and from Allah.¹

The Holy Prophet (peace and blessings of Allah be upon him) had great love for Zaid bin Harith but he was a slave in Mecca. Hadrat Khadija (Allah be pleased with her) emancipated him and then he became the slave of the Last of the Prophets (peace and blessings of Allah be upon him) instead of being the slave of some worldly rich man.

The Holy Prophet (peace and blessings of Allah be upon him) had also intense love for Khadija (Allah be pleased with her). He did not marry till the death of Khadija. After her death, whenever he slaughtered a sheep he used to send meat to the female friends of Khadija after a great search. Hadrat 'A'isha (Allah be pleased with her) reported : I had not seen Khadija (Allah be pleased with her) yet I never did feel jealous of any wife among the wives of Allah's Apostle (peace and blessings of Allah be upon him) as I felt in case of Khadija for he praised her very often. I annoyed him one day on this account. Thereupon Allah's Messenger said : Her love had been nurtured in my heart by Allah Himself.

Once after Khadija's death, her sister Hala came to see the Holy Prophet (peace and blessings of Allah be upon him) and sought permission to enter. Her voice resembled to that of Khadija (Allah be pleased with her). When Hala's voice fell in the Prophet's

¹ *Sahih al-Bukhari*, Vol. 1, p. 539

ears, he was reminded of Khadija and was overwhelmed with emotions and said : It must be Hala. Hadrat 'A'isha (Allah be pleased with her) was also there. She felt jealous and said : Why do you remember an old woman so often who is long dead whereas Allah has given you better ones. The above tradition has been given in *Sahih al-Bukhari* but in *Isti'ab* it has been stated that the Holy Prophet (peace and blessings of Allah be upon him) said : I can never forget her; she believed in me when none else did. She embraced Islam when people disbelieved me, and she helped and comforted me when there was none to lend me a helping hand and she bore all my children. There are many traditions in support of the excellence of Hadrat Khadija (Allah be pleased with her). It has been narrated in *Sahih Muslim* and *Sahih Bukhari*: The best of the women in the world are Mary and Khadija (Allah be pleased with her).

Once Gabriel was sitting beside the Holy Prophet (peace and blessings of Allah be upon him) and when Khadija (Allah be pleased with her) came he said :

Convey to her the good tidings of giving of a palace of jewels in Paradise where there is no noise and toil.

* * * * *

CHAPTER 18

HADRAT FATIMA

(Allah be pleased with her)

Hadrat Fatima (Allah be pleased with her) by virtue of her birth and outstanding knowledge was the saintliest woman ever born.

Hadrat Fatima (Allah be pleased with her) was born 8 years before the Hijra in Mecca. Her mother Hadrat Khadija was the first and revered wife of the Holy Prophet (peace and blessings of Allah be upon him). He did not marry any other woman during her life time. Hadrat Fatima (Allah be pleased with her) was the fourth and the youngest daughters of her mother. Her elder sisters were Zainab, Ruqayya and Umm Khultum (Allah be pleased with them). The last two were married to Hadrat 'Uthman (Allah be pleased with him) who was the third Caliph of Islam.

Hadrat Fatima (Allah be pleased with her) was brought up under the fond care of her father, the greatest teacher and benefactor of mankind. Unlike other children she possessed a sober and somewhat melancholy temperament. Her weak constitution and frail health kept her away from children's get-togethers and games. Her august father's teachings, guidance and inspiration moulded her into an extremely cultured, amiable, considerate and enlightened lady

Hadrat Fatima (Allah be pleased with her) who greatly resembled her father in countenance and serene habits was his

most beloved daughter and had been immensely devoted to him after her mother's death. In this way, she to a great extent, made up for the loss of her mother.

The life of Hadrat Fatima (Allah be pleased with her) was the life of a true good woman. She was a model for all women folk. She lost her beloved mother at a very tender age, when a child needs most the caressing hand of a mother. Hadrat Fatima (Allah be pleased with her) was brought up by the Holy Prophet (peace and blessings of Allah be upon him). She grew up under his care and so naturally she was imbued with everything that was best.

Her Shyness and Chastity : God made Fatima (Allah be pleased with her) bashful and chaste. She was an ideal woman. She was an embodiment of purity, piety and modesty. She was an example for other women.

Betrothal and Marriage of Fatima : When Fatima (Allah be pleased with her) attained the age of puberty, the great and the wealthy of Quraish and others possessing land and money approached the Holy Prophet (peace and blessings of Allah be upon him) and solicited Fatima's hand in marriage.

Hadrat Abu Bakr and Hadrat 'Umar (Allah be pleased with them) both sought her in marriage but the Prophet (peace and blessings of Allah be upon him) made no reply. Hadrat 'Ali (Allah be pleased with him) the great warrior-scholar of Islam who was brought up by the Holy Prophet (peace and blessings of Allah be upon him) himself and who combined in him the rare virtues of chivalry and bravery, piety and scholarship, hesitated to seek Fatima (Allah be pleased with her) in marriage due to his poverty. But at last he took courage to put forward the proposal which was readily accepted by the Holy Prophet (peace and blessings of Allah be upon him). Hadrat 'Ali (Allah be pleased with him) sold his beautiful cuirass which he had won in the Battle of Badr for 400 dirhams and celebrated his marriage with Fatima (Allah be

pleased with her) with extreme simplicity. Hadrat Fatima (Allah be pleased with her) was hardly 15 or 18 years old at the time of marriage with Hadrat 'Ali (Allah be pleased with him). The dowry she received from her illustrious father (peace and blessings of Allah be upon him) was a leather water carrier, an earthen pitcher, a mat and a corn grinding stone.

Fatima's Married Life : Hadrat Fatima's married life was smooth and simple. Hadrat 'Ali (Allah be pleased with him) laboured hard all day long to earn his livelihood, while his industrious, frugal and devoted wife laboured at home performing her household duties which included grinding corn and carrying water from the well.

Once while the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was in his mosque at Medina, surrounded by his Companions, suddenly his beloved daughter Fatima (Allah be pleased with her) called on him. She implored her father to lend her a servant who might assist her in household work, as she, with her frail constitution and poor health could not perform the strenuous duties of grinding corn and bringing water from the distant well, besides looking after her children. The father ostensibly moved by her pleading, hesitated for a moment but repressing his emotion he told her solemnly : "My dearest daughter ! I cannot spare any one from among those who are engaged in the service of *Ashab-i-Suffa*, you should be able to bear the hardships of this world in order to get the reward of the world Hereafter."

Hadrat Fatima (Allah be pleased with her) went back, well-satisfied with the reply of the Holy Prophet (peace and blessings of Allah be upon him) and never sought any servant again during her lifetime.

This ideal couple ('Ali and Fatima) were known for their piety and generosity. They never turned away beggar, though they themselves had to remain hungry most of the time.

most beloved daughter and had been immensely devoted to him after her mother's death. In this way, she to a great extent, made up for the loss of her mother.

The life of Hadrat Fatima (Allah be pleased with her) was the life of a true good woman. She was a model for all women folk. She lost her beloved mother at a very tender age, when a child needs most the caressing hand of a mother. Hadrat Fatima (Allah be pleased with her) was brought up by the Holy Prophet (peace and blessings of Allah be upon him). She grew up under his care and so naturally she was imbued with everything that was best.

Her Shyness and Chastity : God made Fatima (Allah be pleased with her) bashful and chaste. She was an ideal woman. She was an embodiment of purity, piety and modesty. She was an example for other women.

Betrothal and Marriage of Fatima : When Fatima (Allah be pleased with her) attained the age of puberty, the great and the wealthy of Quraish and others possessing land and money approached the Holy Prophet (peace and blessings of Allah be upon him) and solicited Fatima's hand in marriage.

Hadrat Abu Bakr and Hadrat 'Umar (Allah be pleased with them) both sought her in marriage but the Prophet (peace and blessings of Allah be upon him) made no reply. Hadrat 'Ali (Allah be pleased with him) the great warrior-scholar of Islam who was brought up by the Holy Prophet (peace and blessings of Allah be upon him) himself and who combined in him the rare virtues of chivalry and bravery, piety and scholarship, hesitated to seek Fatima (Allah be pleased with her) in marriage due to his poverty. But at last he took courage to put forward the proposal which was readily accepted by the Holy Prophet (peace and blessings of Allah be upon him). Hadrat 'Ali (Allah be pleased with him) sold his beautiful cuirass which he had won in the Battle of Badr for 400 dirhams and celebrated his marriage with Fatima (Allah be

pleased with her) with extreme simplicity. Hadrat Fatima (Allah be pleased with her) was hardly 15 or 18 years old at the time of marriage with Hadrat 'Ali (Allah be pleased with him). The dowry she received from her illustrious father (peace and blessings of Allah be upon him) was a leather water carrier, an earthen pitcher, a mat and a corn grinding stone.

Fatima's Married Life : Hadrat Fatima's married life was smooth and simple. Hadrat 'Ali (Allah be pleased with him) laboured hard all day long to earn his livelihood, while his industrious, frugal and devoted wife laboured at home performing her household duties which included grinding corn and carrying water from the well.

Once while the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was in his mosque at Medina, surrounded by his Companions, suddenly his beloved daughter Fatima (Allah be pleased with her) called on him. She implored her father to lend her a servant who might assist her in household work, as she with her frail constitution and poor health could not perform the strenuous duties of grinding corn and bringing water from the distant well, besides looking after her children. The father ostensibly moved by her pleading, hesitated for a moment but repressing his emotion he told her solemnly : "My dearest daughter ! I cannot spare any one from among those who are engaged in the service of *Ashab-i-Suffa*, you should be able to bear the hardships of this world in order to get the reward of the world Hereafter."

Hadrat Fatima (Allah be pleased with her) went back, well-satisfied with the reply of the Holy Prophet (peace and blessings of Allah be upon him) and never sought any servant again during her lifetime.

This ideal couple ('Ali and Fatima) were known for their piety and generosity. They never turned away beggar, though they themselves had to remain hungry most of the time.

The Children of Fatima : Hadrat Fatima (Allah be pleased with her) gave birth to five children : Three sons and two daughters. Hasan (Allah be pleased with him) was the eldest son. So 'Ali (Allah be pleased with him) was called Abul Hasan. He was born on the 15th of Ramadan 2 A.H. Six months after his birth Husain (Allah be pleased with him) was born in the middle of Shaban 2 A.H. Zainab (Allah be pleased with her) was born in 5 A.H., and was married to 'Abdullah, son of Ja'far (Allah be pleased with him). Hadrat Umm Kulthum (Allah be pleased with her) was born in about 9 A.H., and was married to Muhammad son of Ja'far Tayyar. Both Imams Hadrat Hasan and Hadrat Husain (Allah be pleased with them) were the favourites of the Holy Prophet (peace and blessings of Allah be upon him) who often carried them on his shoulders. They even sat on his back during his prostration in prayer. These two sons of Hadrat Fatima (Allah be pleased with her) and daughter Zainab later played a significant and memorable role in the history of Islam.

The Prophet's Love for Fatima : The love of parents for their children is natural, inherent and universal. The great Prophet of Islam (peace and blessings of Allah be upon him) was no exception to this natural law. He was an ideal father. His love for Fatima (Allah be pleased with her) was unbounded and limitless. Whenever he was in grief she was called in to solace him. Whenever Fatima (Allah be pleased with her) came to see the Holy Prophet (peace and blessings of Allah be upon him) he got up as a mark of respect for her and embraced, patted and kissed her. Whenever he returned from war to Medina he offered his prayers in the mosque and then went straight to Fatima (Allah be pleased with her) to enquire her and her children's welfare.

Fatima's Love for the Prophet : Fatima (Allah be pleased with her) adored her father deeply. She tended her father's wounds in the Battle of Uhud. She also accompanied him during his conquest

of Mecca and also during his Farewell Pilgrimage towards the end of 11 A.H.

The Death of Holy Prophet and its effect on Fatima : In the 10th of Hijra, the Holy Prophet (peace and blessings of Allah be upon him) proceeded to Mecca for Hajj. Before embarking on this, the Prophet (peace and blessings of Allah be upon him) had told everyone that if they wanted to ask anything about the rites and performances of Hajj they should do so, because, this would be his last Hajj. The Hajj was over and the return journey to Medina took two and a half months. Soon after his arrival in Medina the Holy Prophet (peace and blessings of Allah be upon him) fell ill in the house of Ummul Mu'minin Hadrat 'A'isha (Allah be pleased with her). In the beginning of his illness Hadrat Fatima (Allah be pleased with her) used to attend on him all day, but later when his condition aggravated she attended him continuously until he died.

The Home of Grief : The death of the Prophet (peace and blessings of Allah upon him) affected Hadrat Fatima (Allah be pleased with her) deeply. She was inconsolable. Seeing her in miserable and pitiable condition all the Shaikhs of Medina assembled and went to Hadrat 'Ali (Allah be pleased with him) and said :

"O' Abul Hasan Fatima (Allah be pleased with her) weeps day and night incessantly. It disturbs and annoys us so much that we do not feel inclined to earn our livelihood in the daytime. Please ask Fatima (Allah be pleased with her) to weep either in the day or at night"

Hadrat 'Ali (Allah be pleased with him) went to Fatima (Allah be pleased with her) and informed her about the complaints of the Medinites. She said :

"O' Abul Hasan ! Why are they tired of my weeping. Only a few days of my life are left. The time of our separation for ever is knocking at the door. By God, I tell you that I will

most beloved daughter and had been immensely devoted to him after her mother's death. In this way, she to a great extent, made up for the loss of her mother.

The life of Hadrat Fatima (Allah be pleased with her) was the life of a true good woman. She was a model for all women folk. She lost her beloved mother at a very tender age, when a child needs most the caressing hand of a mother. Hadrat Fatima (Allah be pleased with her) was brought up by the Holy Prophet (peace and blessings of Allah be upon him). She grew up under his care and so naturally she was imbued with everything that was best.

Her Shyness and Chastity : God made Fatima (Allah be pleased with her) bashful and chaste. She was an ideal woman. She was an embodiment of purity, piety and modesty. She was an example for other women.

Betrothal and Marriage of Fatima : When Fatima (Allah be pleased with her) attained the age of puberty, the great and the wealthy of Quraish and others possessing land and money approached the Holy Prophet (peace and blessings of Allah be upon him) and solicited Fatima's hand in marriage.

Hadrat Abu Bakr and Hadrat 'Umar (Allah be pleased with them) both sought her in marriage but the Prophet (peace and blessings of Allah be upon him) made no reply. Hadrat 'Ali (Allah be pleased with him) the great warrior-scholar of Islam who was brought up by the Holy Prophet (peace and blessings of Allah be upon him) himself and who combined in him the rare virtues of chivalry and bravery, piety and scholarship, hesitated to seek Fatima (Allah be pleased with her) in marriage due to his poverty. But at last he took courage to put forward the proposal which was readily accepted by the Holy Prophet (peace and blessings of Allah be upon him). Hadrat 'Ali (Allah be pleased with him) sold his beautiful cuirass which he had won in the Battle of Badr for 400 dirhams and celebrated his marriage with Fatima (Allah be

pleased with her) with extreme simplicity. Hadrat Fatima (Allah be pleased with her) was hardly 15 or 18 years old at the time of marriage with Hadrat 'Ali (Allah be pleased with him). The dowry she received from her illustrious father (peace and blessings of Allah be upon him) was a leather water carrier, an earthen pitcher, a mat and a corn grinding stone.

Fatima's Married Life : Hadrat Fatima's married life was smooth and simple. Hadrat 'Ali (Allah be pleased with him) laboured hard all day long to earn his livelihood, while his industrious, frugal and devoted wife laboured at home performing her household duties which included grinding corn and carrying water from the well.

Once while the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was in his mosque at Medina, surrounded by his Companions, suddenly his beloved daughter Fatima (Allah be pleased with her) called on him. She implored her father to lend her a servant who might assist her in household work, as she with her frail constitution and poor health could not perform the strenuous duties of grinding corn and bringing water from the distant well, besides looking after her children. The father ostensibly moved by her pleading, hesitated for a moment but repressing his emotion he told her solemnly : "My dearest daughter ! I cannot spare any one from among those who are engaged in the service of *Ashab-i-Suffa*, you should be able to bear the hardships of this world in order to get the reward of the world Hereafter."

Hadrat Fatima (Allah be pleased with her) went back, well-satisfied with the reply of the Holy Prophet (peace and blessings of Allah be upon him) and never sought any servant again during her lifetime.

This ideal couple ('Ali and Fatima) were known for their piety and generosity. They never turned away beggar, though they themselves had to remain hungry most of the time.

The Children of Fatima : Hadrat Fatima (Allah be pleased with her) gave birth to five children : Three sons and two daughters. Hasan (Allah be pleased with him) was the eldest son. So 'Ali (Allah be pleased with him) was called Abul Hasan. He was born on the 15th of Ramadan 2 A.H. Six months after his birth Husain (Allah be pleased with him) was born in the middle of Shaban 2 A.H. Zainab (Allah be pleased with her) was born in 5 A.H., and was married to 'Abdullah, son of Ja'far (Allah be pleased with him). Hadrat Umm Kulthum (Allah be pleased with her) was born in about 9 A.H., and was married to Muhammad son of Ja'far Tayyar. Both Imams Hadrat Hasan and Hadrat Husain (Allah be pleased with them) were the favourites of the Holy Prophet (peace and blessings of Allah be upon him) who often carried them on his shoulders. They even sat on his back during his prostration in prayer. These two sons of Hadrat Fatima (Allah be pleased with her) and daughter Zainab later played a significant and memorable role in the history of Islam.

The Prophet's Love for Fatima : The love of parents for their children is natural, inherent and universal. The great Prophet of Islam (peace and blessings of Allah be upon him) was no exception to this natural law. He was an ideal father. His love for Fatima (Allah be pleased with her) was unbounded and limitless. Whenever he was in grief she was called in to solace him. Whenever Fatima (Allah be pleased with her) came to see the Holy Prophet (peace and blessings of Allah be upon him) he got up as a mark of respect for her and embraced, patted and kissed her. Whenever he returned from war to Medina he offered his prayers in the mosque and then went straight to Fatima (Allah be pleased with her) to enquire her and her children's welfare.

Fatima's Love for the Prophet : Fatima (Allah be pleased with her) adored her father deeply. She tended her father's wounds in the Battle of Uhud. She also accompanied him during his conquest

of Mecca and also during his Farewell Pilgrimage towards the end of 11 A.H.

The Death of Holy Prophet and its effect on Fatima : In the 10th of Hijra, the Holy Prophet (peace and blessings of Allah be upon him) proceeded to Mecca for Hajj. Before embarking on this, the Prophet (peace and blessings of Allah be upon him) had told everyone that if they wanted to ask anything about the rites and performances of Hajj they should do so, because, this would be his last Hajj. The Hajj was over and the return journey to Medina took two and a half months. Soon after his arrival in Medina the Holy Prophet (peace and blessings of Allah be upon him) fell ill in the house of Ummul Mu'minin Hadrat 'A'isha (Allah be pleased with her). In the beginning of his illness Hadrat Fatima (Allah be pleased with her) used to attend on him all day, but later when his condition aggravated she attended him continuously until he died.

The Home of Grief : The death of the Prophet (peace and blessings of Allah upon him) affected Hadrat Fatima (Allah be pleased with her) deeply. She was inconsolable. Seeing her in miserable and pitiable condition all the Shaikhs of Medina assembled and went to Hadrat 'Ali (Allah be pleased with him) and said :

"O' Abul Hasan Fatima (Allah be pleased with her) weeps day and night incessantly. It disturbs and annoys us so much that we do not feel inclined to earn our livelihood in the day-time. Please ask Fatima (Allah be pleased with her) to weep either in the day or at night"

Hadrat 'Ali (Allah be pleased with him) went to Fatima (Allah be pleased with her) and informed her about the complaints of the Medinites. She said :

"O' Abul Hasan ! Why are they tired of my weeping. Only a few days of my life are left. The time of our separation for ever is knocking at the door. By God, I tell you that I will

not stop weeping until and unless I reach the Holy Prophet (peace and blessings of Allah be upon him)"

'Ali (Allah be pleased with him) made a house for her in Baqi outside Medina where she could give vent to her grief in private and named it *Bait-ul-Ahzan*. When it was ready, Fatima (Allah be pleased with her) with her two sons went out of Medina weeping and sat at the graves of the Martyrs of Uhud and wept there. 'Ali (Allah be pleased with him) went there every evening to bring her home. This state of affairs continued till she fell ill and joined her father (peace and blessings of Allah be upon him) in the next world.

Death and Burial Ceremony of Fatima : Ibn 'Abbas says : When Fatima (Allah be pleased with her) the innocent was about to die, she got neither fever nor headache. She held Hasan and Husain by the hand to the grave of the Prophet (peace and blessings of Allah be upon him) and offered there two *rak'at* prayer. She embraced them and said : O' my sons, sit here with your father for a while; 'Ali (Allah be pleased with him) was then in the mosque offering his prayers. She returned home and took the sheet cloth of the Holy Prophet (peace and blessings of Allah be upon him). She then called Asma' the wife of Ja'far. Asma said : "Yes I am here" Fatima (Allah be pleased with her) said :

Do not go away from here. I want to lie down here for an hour. If I do not come out in an hour, call me thrice. If I don't come in, let it be understood that I am with the Prophet (peace and blessings of Allah be upon him).

She then stood at the seat of the Prophet (peace and blessings of Allah be upon him) and offered two *rak'at* prayers. She then lay down and covered her face with the sheet. In an hour Asma' called Fatima (Allah be pleased with her) : O' mother of Hasan and Husain and daughter of the Prophet (peace and blessings of Allah be upon him). But she received no reply. Then Asma entered the room but to her great astonishment, sorrow and

misfortune she found her dead. She then came out. Hasan and Husain asked Asma' where their mother was. She kept quiet. The boys entered the room. Husain shook her but she was still. At this the two brothers began to cry with grief : O' Muhammad today the death of our mother has revived your memory.

They brought the news to their father 'Ali (Allah be pleased with him), who was in the mosque. On hearing this news he fainted. When he came to himself, he went home and entered the room of Fatima (Allah be pleased with her). 'Ali (Allah be pleased with him) then removed the cloth from the face of Fatima (Allah be pleased with her) and found a letter by the side of her head. The letter read :

I begin in the name of Allah, the Beneficent, the Most Merciful. Fatima (Allah be pleased with her) the daughter of the Prophet (peace and blessings of Allah be upon him), bears witness that there is no god but Allah and Muhammad (peace and blessings of Allah be upon him) is the Prophet of Allah. I hold firm belief in heaven, Hell and the Day of Judgment and that Allah will bring the dead to life. O' 'Ali ! I am the daughter of the Prophet Muhammad (peace and blessings of Allah be upon him). God married me to you so that I may be your wife in this and the next worlds and I prefer you to others. Hence you alone must perform all the funeral ceremony and bury me at night and inform none of it. I entrust you to God and I wish goodbye to my progeny which will survive till the Day of Judgment.

When it was night 'Ali (Allah be pleased with him) bathed her and placed her on a plank and ordered Hasan to bring the Prayer mat (*Musallah*). He said his prayer and entreated Allah to shower His Blessings on Fatima.

After burial Hadrat 'Ali (Allah be pleased with him) sat near the grave and uttered :

O' Earth, I entrust Fatima (Allah be pleased with her) to you. She is the daughter of the Prophet (peace and blessings of Allah be upon him).

Muslim and Bukhari record :

Fatima (Allah be pleased with her) survived the Prophet (peace and blessings of Allah be upon him) six months. When she died, she was buried in the night by 'Ali (Allah be pleased with him), her husband.

The Burial Place of Fatima : Four differet places have been mentioned as the location of Fatima's burial. According to a tradition her grave is located in the garden of the family members of the Prophet (peace and blessings of Allah be upon him). This mausoleum is not very grand. It is very simple. According to another tradition she is buried in *Bait-ul-Hazan*. It is so called because Fatima (Allah be pleased with her) after the death of the Prophet (peace and blessings of Allah be upon him) went there alone and wailed. Hadrat 'Ali (Allah be pleased with him) erected a mosque at this very place to perpetuate her memory.

Hadrat Fatima (Allah be please with her) who represents embodiment of all that is divine in womanhood—the noblest ideal of human conception was proclaimed by the Prophet (peace and blessings of Allah be upon him) to be the "Queen of Women in Paradise".

* * * * *

CHAPTER 19

HADRAT 'A'ISHA

Hadrat 'A'isha (Allah be pleased with her) was born in Mecca in 614 A.D. eight years before the commencement of the Hijra era. She was the beloved daughter of Hadrat Abu Bakr (Allah be pleased with him) the faithful Companion of the Holy Prophet (peace and blessings of Allah be upon him), who succeeded him as the first Caliph of Islam.

Hadrat 'A'isha parents had brought her up in accordance with the supreme ideals of the new religion which fully prepared and entitled her to later exalted position.

One day, a small carefree girl 'A'isha (Allah be pleased with her), nine years old, was playing merrily with her mates. Her hair had gone awry and her face was covered with dust. Suddenly a few elderly persons emerged on the scene from a neighbouring house. They took her home, dressed her neat and the same evening she was married to the greatest of men, the Holy Prophet of Islam (peace and blessings of Allah be upon him), a unique honour that ever fell on a woman.

She remained with the Prophet (peace and blessings of Allah be upon him) for ten years. Though very young, she acquitted herself extremely well and proved to be an intelligent, faithful and loving wife of the greatest benefactor of mankind. She is universally acknowledged as the most authentic reporter of the traditions of the Prophet and the message of Islam as propounded by him. She was blessed with prodigious memory and retained in her mind the

O' Earth, I entrust Fatima (Allah be pleased with her) to you. She is the daughter of the Prophet (peace and blessings of Allah be upon him).

Muslim and Bukhari record :

Fatima (Allah be pleased with her) survived the Prophet (peace and blessings of Allah be upon him) six months. When she died, she was buried in the night by 'Ali (Allah be pleased with him), her husband.

The Burial Place of Fatima : Four different places have been mentioned as the location of Fatima's burial. According to a tradition her grave is located in the garden of the family members of the Prophet (peace and blessings of Allah be upon him). This mausoleum is not very grand. It is very simple. According to another tradition she is buried in *Bait-ul-Hazan*. It is so called because Fatima (Allah be pleased with her) after the death of the Prophet (peace and blessings of Allah be upon him) went there alone and wailed. Hadrat 'Ali (Allah be pleased with him) erected a mosque at this very place to perpetuate her memory.

Hadrat Fatima (Allah be pleased with her) who represents embodiment of all that is divine in womanhood—the noblest ideal of human conception was proclaimed by the Prophet (peace and blessings of Allah be upon him) to be the "Queen of Women in Paradise".

* * * * *

CHAPTER 19

HADRAT 'A'ISHA

Hadrat 'A'isha (Allah be pleased with her) was born in Mecca in 614 A.D. eight years before the commencement of the Hijra era. She was the beloved daughter of Hadrat Abu Bakr (Allah be pleased with him) the faithful Companion of the Holy Prophet (peace and blessings of Allah be upon him), who succeeded him as the first Caliph of Islam.

Hadrat 'A'isha parents had brought her up in accordance with the supreme ideals of the new religion which fully prepared and entitled her to later exalted position.

One day, a small carefree girl 'A'isha (Allah be pleased with her), nine years old, was playing merrily with her mates. Her hair had gone awry and her face was covered with dust. Suddenly a few elderly persons emerged on the scene from a neighbouring house. They took her home, dressed her neat and the same evening she was married to the greatest of men, the Holy Prophet of Islam (peace and blessings of Allah be upon him), a unique honour that ever fell on a woman.

She remained with the Prophet (peace and blessings of Allah be upon him) for ten years. Though very young, she acquitted herself extremely well and proved to be an intelligent, faithful and loving wife of the greatest benefactor of mankind. She is universally acknowledged as the most authentic reporter of the traditions of the Prophet and the message of Islam as propounded by him. She was blessed with prodigious memory and retained in her mind the

enquiries made by the female callers on the Holy Prophet (peace and blessings of Allah be upon him) and the replies given by him. She retained fully the lectures delivered by the Holy Prophet (peace and blessings of Allah be upon him) to the delegations or congregations in the Mosque as Hadrat 'A'isha's chamber adjoined the Mosque. She attentively listened to the addresses, lectures and discussions of the Prophet with his Companions and other people. She also made queries from the Prophet (peace and blessings of Allah be upon him) on delicate and intricate matters relating to the tenets of the new religion. By virtue of this knowledge she became the most authoritative source of the traditions of the Holy Prophet (peace and blessings of Allah be upon him) and the tenets of Islam.

Hadrat 'A'isha (Allah be pleased with her) was not destined to live with the Prophet (peace and blessings of Allah be upon him) for long. They had been married ten years only when the Prophet (peace and blessings of Allah be upon him) died in 11 A.H. 632 A.D., and was buried in her chamber.

The Holy Prophet (peace and blessings of Allah be upon him) was succeeded by his faithful Companion Hadrat Abu Bakr (Allah be pleased with him) as the first Caliph of Islam. Hadrat 'A'isha (Allah be pleased with her) continued to enjoy the position of the first lady and after Hadrat Fatima's death in 11 A.H., she was universally recognized as the most important woman in the Muslim world.

During the reign of Hadrat 'Umar Faruq (Allah be pleased with him), the second Caliph, Hadrat 'A'isha (Allah be pleased with her) enjoyed the status of the first lady of the rapidly expanding dominions of Islam and her wise counsels were sought and respected on all important matters. The martyrdom of Hadrat 'Umar (Allah be pleased with him), the second Caliph, and later on Hadrat 'Uthman (Allah be pleased with him), the third Caliph, shook the foundations of the new state and led to a tragic division

among the Muslims. Islam which by now had spread upto the confines of Alps received a serious set back.

Hadrat 'A'isha (Allah be pleased with her) could not remain a silent spectator to the disruptive forces. She sincerely sided with those who were clamouring for avenging the martyrdom of the third Caliph. In the Battle of Camel fought against the fourth Caliph Hadrat 'Ali (Allah be pleased with him), her forces were defeated and she had to retreat to Medina under the guard of Caliph's own sons.

Hadrat 'A'isha (Allah be pleased with her) died in 678 A.C., during the reign of Amir Mu'awiya, the Amir under whom the Islamic Caliphate was giving place to a temporal power, was extremely afraid of Hadrat 'A'isha (Allah be pleased with her) and her outspoken criticism of the politically changing state of Islam.

Hadrat 'A'isha (Allah be pleased with her) was distinguished for her multifarious qualities—piety, learning, wisdom, simplicity, generosity and the care with which she safeguarded and faithfully reported the traditions of the Prophet (peace and blessings of Allah be upon him). Her simplicity and modesty continue to serve as a guiding light to all Muslim ladies thereafter.

Hadrat 'A'isha (Allah be pleased with her) lived in a room hardly 12 by 12 feet along with the Prophet of Islam (peace and blessings of Allah be upon him). The room had a low roof covered with date leaves and branches plastered with mud. The only entrance to the room had no shutters and an ordinary curtain was hung over it. There were hardly three successive days during the life time of the Holy Prophet (peace and blessings of Allah be upon him) when Hadrat 'A'isha (Allah be pleased with her) had a full diet. On the night the Prophet (peace and blessings of Allah be upon him) breathed his last, she had no oil to light her lamp, nor anything to eat.

enquiries made by the female callers on the Holy Prophet (peace and blessings of Allah be upon him) and the replies given by him. She retained fully the lectures delivered by the Holy Prophet (peace and blessings of Allah be upon him) to the delegations or congregations in the Mosque as Hadrat 'A'isha's chamber adjoined the Mosque. She attentively listened to the addresses, lectures and discussions of the Prophet with his Companions and other people. She also made queries from the Prophet (peace and blessings of Allah be upon him) on delicate and intricate matters relating to the tenets of the new religion. By virtue of this knowledge she became the most authoritative source of the traditions of the Holy Prophet (peace and blessings of Allah be upon him) and the tenets of Islam.

Hadrat 'A'isha (Allah be pleased with her) was not destined to live with the Prophet (peace and blessings of Allah be upon him) for long. They had been married ten years only when the Prophet (peace and blessings of Allah be upon him) died in 11 A.H. 632 A.D., and was buried in her chamber.

The Holy Prophet (peace and blessings of Allah be upon him) was succeeded by his faithful Companion Hadrat Abu Bakr (Allah be pleased with him) as the first Caliph of Islam. Hadrat 'A'isha (Allah be pleased with her) continued to enjoy the position of the first lady and after Hadrat Fatima's death in 11 A.H., she was universally recognized as the most important woman in the Muslim world.

During the reign of Hadrat 'Umar Faruq (Allah be pleased with him), the second Caliph, Hadrat 'A'isha (Allah be pleased with her) enjoyed the status of the first lady of the rapidly expanding dominions of Islam and her wise counsels were sought and respected on all important matters. The martyrdom of Hadrat 'Umar (Allah be pleased with him), the second Caliph, and later on Hadrat 'Uthman (Allah be pleased with him), the third Caliph, shook the foundations of the new state and led to a tragic division

among the Muslims. Islam which by now had spread upto the confines of Alps received a serious set back.

Hadrat 'A'isha (Allah be pleased with her) could not remain a silent spectator to the disruptive forces. She sincerely sided with those who were clamouring for avenging the martyrdom of the third Caliph. In the Battle of Camel fought against the fourth Caliph Hadrat 'Ali (Allah be pleased with him), her forces were defeated and she had to retreat to Medina under the guard of Caliphs' own sons.

Hadrat 'A'isha (Allah be pleased with her) died in 678 A.C., during the reign of Amir Mu'awiya, the Amir under whom the Islamic Caliphate was giving place to a temporal power, was extremely afraid of Hadrat 'A'isha (Allah be pleased with her) and her outspoken criticism of the politically changing state of Islam.

Hadrat 'A'isha (Allah be pleased with her) was distinguished for her multifarious qualities—piety, learning, wisdom, simplicity, generosity and the care with which she safeguarded and faithfully reported the traditions of the Prophet (peace and blessings of Allah be upon him). Her simplicity and modesty continue to serve as a guiding light to all Muslim ladies thereafter.

Hadrat 'A'isha (Allah be pleased with her) lived in a room hardly 12 by 12 feet along with the Prophet of Islam (peace and blessings of Allah be upon him). The room had a low roof covered with date leaves and branches plastered with mud. The only entrance to the room had no shutters and an ordinary curtain was hung over it. There were hardly three successive days during the life time of the Holy Prophet (peace and blessings of Allah be upon him) when Hadrat 'A'isha (Allah be pleased with her) had a full diet. On the night the Prophet (peace and blessings of Allah be upon him) breathed his last, she had no oil to light her lamp, nor anything to eat.

Hadrat 'A'isha (Allah be pleased with her) seldom kept the money and gifts she received for the second day and promptly distributed these among the needy. Once during the month of Ramadan, Hadrat 'Abdullah bin Zubair (Allah be pleased with him) presented her a purse of one lakh dirhams. She distributed before breaking her fast.

Hadrat 'A'isha (Allah be pleased with her) was a great orator of her time. Her services to popularise and promote the knowledge of traditions and *fiqh* (Islamic Jurisprudence) are well-known. She had few parallels in the annals of Islamic history. Whenever a difficult problem of tradition or *fiqh* was encountered which defied solution, the matter was ultimately referred to her and her word was final. Apart from Hadrat 'Ali, Hadrat 'Abdullah bin Abbas and Hadrat 'Abdullah bin 'Umar (Allah be pleased with them), she was regarded as the greatest intellectual of early Islam.

Hadrat 'A'isha (Allah be pleased with her) was eighteen years old at the demise of the Holy Prophet (peace and blessings of Allah be upon him). She is the most reliable reporter of the Holy Prophet's sayings and actions. She reported as many as one thousand two hundred and ten traditions directly from the sacred tongue of the Holy Prophet (peace and blessings of Allah be upon him). Thus she occupies a prominent place amongst the most distinguished Traditionists. Being a close and favourite wife of the Prophet (peace and blessings of Allah be upon him) gave her an immense advantage of knowledge. Besides she was a well-read lady. She was among the few distinguished Arab women who were proficient in reading and writing. She had closely observed the political affairs in the time of the Holy Apostle (peace and blessings of Allah be upon him). She had also an intimate knowledge of his judicial decisions. She was an irreproachable authority on the methods and conduct of the Prophet (peace and blessings of Allah be upon him). The successor Caliphs (Allah be pleased with them) made it a point to consult her on affairs of State and on theological

and judicial subjects. She was ready at all times to proffer her mature advice to the Caliph as well as a common Muslim. Men and women approached her frequently with their personal problems. She tried to help them as much as possible. She offered solutions to public and private issues in the light of the Holy Prophet's teachings. She had a stupendous memory. Some authorities hold that she had learned the Qur'an by heart. She could recite from memory many poems and historical episodes.

Historians of Islam have accorded her just praise for her genius.

After a full and eventful life she expired on 17 Ramadan 58 H., corresponding to 13 July 678 A.D. Some writers generally assume the date of her death to be 17 Ramadan (or 19 Ramadan) 58 H., some mention 56 to 57 H., as the year of her death. But as the day of the week is stated to have been Tuesday, only the first mentioned date 17 Ramadan 58 H. (13 July 678) is proved to be exact.

She is stated to have been born eight or nine years before Hijra. So her age at the time of death works out to be between 66 to 67 years. Thus she lived for full 48 years after the demise of her holy husband (peace and blessings of Allah be upon him).

At death-bed her last wish was to be buried the same night. She died peacefully with *Darud-o-Salam* and the name of Allah on her lips.

She was buried in Jannat al-Baqi, the famous cemetery of Medina.

* * * * *

INDEX

- Abbas bin 'Abdul Muttalib : 4, 13, 18, 39, 40, 160
 'Abbas bin 'Ali : 80, 82, 84, 87, 99
 'Abbasid : 40, 56
 'Abd Manaf : 38, 40
 'Abd Shams : 38, 40
 'Abdul Mulk : 133, 136, 145, 148
 'Abdul Muttalib : 39, 40, 62
 'Abdul Rahman : 12, 25
 'Abdul Rahman bin 'Aqil : 99
 'Abdul Rahman bin 'Auf : 19, 21, 26, 34, 35, 37, 41, 42
 'Abdul Rahman ibn Muljim : 58, 58, 61
 'Abdullah : 17, 40
 'Abdullah ibn 'Abbas : 68, 88, 116, 192
 'Abdullah bin 'Ali : 99
 'Abdullah bin 'Aqil : 99
 'Abdullah bin 'Amir : 45
 'Abdullah bin Amir al-Kalbi : 92, 95
 'Abdullah bin Baqtr : 71
 'Abdullah Dhul Bajadin : 125, 126, 127, 128, 129
 'Abdullah bin al-Hasan : 99
 'Abdullah bin Husain : 99
 'Abdullah bin Ja'far : 69, 70, 82
 'Abdullah bin Muslim bin 'Aqil : 99
 'Abdullah ibn Saba : 43
 'Abdullah bin Sa'd : 45
 'Abdullah bin Abi Sarah : 46
 'Abdullah bin Shaddad : 29
 'Abdullah bin 'Umar : 35, 36, 139, 192
 'Abdullah bin Zubair : 53, 130, 131, 132, 133, 134, 135, 136, 138, 139, 192
 Abu al-'As : 40
 Abu Bakr bin 'Ali : 99
 Abu Bakr Siddiq : 10, 12, 13, 14, 16, 17, 19, 20, 21, 22, 23, 24, 27, 37, 41, 45, 53, 127, 128, 130, 131, 134, 153, 162, 167, 168, 169, 171, 172, 182, 189, 190
 Abu Dharr Ghiffari : 85, 158, 159, 160, 161, 162, 163, 164, 165
 Abu Huraira : 53, 160
 Abu Lahab : 39, 40
 Abu Musa Ash'ari : 46
 Abu Sa'id Khudri : 9, 89
 Abu Sufyan : 39, 40, 41
 Abu Talib : 39, 40, 175
 Abu Thaur al-Fahmi : 52
 Abu Thumama : 95
 Abu Usama : 37
 Abu 'Uthman : 31
 Abyssinia : 38
 'Adi (Tribe) : 35
 'Adi bin Artat : 147, 149
 'Adi bin Hatim : 168
 'Affan : 39, 40
 Ahwaz : 27, 30
 'A'isha : 2, 10, 11, 12, 13, 15, 16, 17, 18, 19, 25, 30, 36, 65, 130, 177, 179, 180, 185, 189, 190, 191, 192, 193
 'Ali : 1, 8, 10, 13, 15, 18, 19, 35, 37, 39, 40, 41, 42, 46, 47, 48, 49, 54, 55, 56, 57, 58, 59, 60, 61, 63, 64, 65, 67, 96, 100, 111, 138, 158, 159, 165, 187, 183, 184, 185, 186, 187, 188, 191
 'Ali Akbar : 78, 97, 98
 'Ali bin Husain : 99
 'Ammar Yasir : 154
 'Amr bin 'As : 45, 57, 114, 115, 116, 117, 170
 'Amr bin Bakr Tamimi : 57
 'Amr bin Hamaq : 54
 'Amr bin Huwairith : 19
 'Amr bin Sa'd Azdi : 98
 Anas bin Malik : 19
 'Aqil bin Abi Talib : 113
 'Arabs : 36, 65, 104, 118, 138
 'Arafat : 3, 6
 Ash'ath : 59
 Ashhab bin Ramila (Poet) : 119
 Asma' : 22, 130, 134, 135, 136, 137
 'Aun bin 'Abdullah bin Ja'far : 99
 Aus bin Khaul Ansari : 18
 Ayyub bin Musharrah : 94
 Badr (Battle of) : 122
 Baitul Mal : 23, 29, 144, 145, 146
 Bakr bin 'Abdullah Tamimi : 57
 Baladhuri : 161, 162, 170
 Baluchistan : 32
 Bani Ghaffar : 96

- Bani Murad (Tribe) : 59
 Bani Nazar : 96
 Banu Hashim : 39, 99
 Banu Najjar : 154
 Banu Umayya : 39, 40
 Bayarrah (Sure) : 3
 Baqi' (Graveyard) : 9, 55, 193
 Barbar bin Hasir : 92
 Basra : 43
 Bilal : 6, 128, 153, 154, 155, 156, 157
 Bir-i-Roma (Well) : 50
 Bukhari : 161
 Christian : 10, 33, 34
 Cleopetra : 58
 Damascus : 108, 133, 162
 Dhahabi : 161
 Dharud : 70
 Dhimmis : 36, 148
 Dhu'l Hijja (Month) : 3, 4, 6, 7, 8
 Dhu'l-Hulaifa : 2
 Dhu'l-Qa'da (Month) : 2, 7
 Egypt : 32, 43, 46, 47, 48, 57
 Egyptian : 45
 Euphrates : 79
 Fadal bin 'Abbas : 6, 18, 19
 Fajr (Prayer) : 3, 14
 Fardhuq (Poet) : 70
 Farewell Address : 5
 Fast : 5, 8
 Fatima : 1, 9, 11, 14, 40, 175, 177, 181, 182, 183, 184, 185, 186, 187, 188
 Feroze : 33, 34
 Habib bin Maslama : 162, 163
 Habib bin Mazahar : 82, 92, 95
 Hafsa : 30
 Hajj (Pilgrimage) : 2, 3, 5, 31, 32, 46, 115, 185
 Hajjaj bin Yusuf : 133, 134, 136, 138, 139, 140, 141, 142
 Hakam : 39, 40
 Hala : 180
 Haman : 141
 Hamza : 39, 40, 88, 100, 175
 Hani b. 'Urwa : 71, 90
 Hanzala bin As'ad : 97
 Harb : 40
 Harith : 40
 Harith bin Kalda : 20
 Hasan : 14, 29, 31, 40, 49, 54, 55, 60, 61, 62, 63, 100, 112, 156, 184, 187
 Hasan Basri : 141, 142
 Hashim : 38, 40, 41
 Hashmite : 2, 38, 39, 41, 49, 56, 98, 110, 113
 Hasin bin Numair : 132
 Haudi-Kauthar : 9
 Hayyan bin Sharih : 147
 Heraclius : 171
 Hijaz : 68
 Hind : 110
 Hira : 168, 169
 Hudhayl : 4
 Hunain : 167
 Hur bin Yazid : 72, 73, 74, 75, 76, 91, 94, 95
 Hurmuzan : 27
 Husain : 14, 40, 41, 49, 55, 56, 62, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 96, 97, 98, 99, 100, 101, 102, 103, 104, 107, 110, 111, 112, 113, 130, 138, 156, 184, 187
 Ibn 'Abbas : 6, 35, 68, 69, 133
 Ibn 'Afif : 106, 107
 Ibn Athir : 162
 Ibn Hanbal : 161
 Ibn Harith Mazni : 128
 Ibn Khaldun : 66
 Ganj-i-Shahidan : 9
 Ghadir Khum : 6, 8
 Gharmara bin Qais : 104
 Ghaz bin Rabi'a : 107
 Goethe (German Poet) : 66

INDEX

- Abbas bin 'Abdul Muttalib : 4, 13, 18, 39, 40, 160
 'Abbas bin 'Ali : 80, 82, 84, 87, 99
 'Abbasid : 40, 56
 'Abd Manaf : 38, 40
 'Abd Shams : 38, 40
 'Abdul Mulk : 133, 136, 145, 148
 'Abdul Muttalib : 39, 40, 62
 'Abdul Rahman : 12, 25
 'Abdul Rahman bin 'Aqil : 99
 'Abdul Rahman bin 'Auf : 19, 21, 26, 34, 35, 37, 41, 42
 'Abdul Rahman ibn Muljim : 58, 58, 61
 'Abdullah : 17, 40
 'Abdullah ibn 'Abbas : 68, 88, 116, 192
 'Abdullah bin 'Ali : 99
 'Abdullah bin 'Aqil : 99
 'Abdullah bin 'Amir : 45
 'Abdullah bin Amir al-Kalbi : 92, 95
 'Abdullah bin Baqtr : 71
 'Abdullah Dhul Bajadin : 125, 126, 127, 128, 129
 'Abdullah bin al-Hasan : 99
 'Abdullah bin Husain : 99
 'Abdullah bin Ja'far : 69, 70, 82
 'Abdullah bin Muslim bin 'Aqil : 99
 'Abdullah ibn Saba : 43
 'Abdullah bin Sa'd : 45
 'Abdullah bin Abi Sarah : 46
 'Abdullah bin Shaddad : 29
 'Abdullah bin 'Umar : 35, 36, 139, 192
 'Abdullah bin Zubair : 53, 130, 131, 132, 133, 134, 135, 136, 138, 139, 192
 Abu al-'As : 40
 Abu Bakr bin 'Ali : 99
 Abu Bakr Siddiq : 10, 12, 13, 14, 16, 17, 19, 20, 21, 22, 23, 24, 27, 37, 41, 45, 53, 127, 128, 130, 131, 134, 153, 162, 167, 168, 169, 171, 172, 182, 189, 190
 Abu Dharr Ghiffari : 85, 158, 159, 160, 161, 162, 163, 164, 165
 Abu Huraira : 53, 160
 Abu Lahab : 39, 40
 Abu Musa Ash'ari : 46
 Abu Sa'id Khudri : 9, 89
 Abu Sufyan : 39, 40, 41
 Abu Talib : 39, 40, 175
 Abu Thaur al-Fahmi : 52
 Abu Thumama : 95
 Abu Usama : 37
 Abu 'Uthman : 31
 Abyssinia : 38
 'Adi (Tribe) : 35
 'Adi bin Artat : 147, 149
 'Adi bin Hatim : 168
 'Affan : 39, 40
 Ahwaz : 27, 30
 'A'isha : 2, 10, 11, 12, 13, 15, 16, 17, 18, 19, 25, 30, 36, 65, 130, 177, 179, 180, 185, 189, 190, 191, 192, 193
 'Ali : 1, 8, 10, 13, 15, 18, 19, 35, 37, 39, 40, 41, 42, 46, 47, 48, 49, 54, 55, 56, 57, 58, 59, 60, 61, 63, 64, 65, 67, 96, 100, 111, 138, 158, 159, 165, 187, 183, 184, 185, 186, 187, 188, 191
 'Ali Akbar : 78, 97, 98
 'Ali bin Husain : 99
 'Ammar Yasir : 154
 'Amr bin 'As : 45, 57, 114, 115, 116, 117, 170
 'Amr bin Bakr Tamimi : 57
 'Amr bin Hamaq : 54
 'Amr bin Huwairith : 19
 'Amr bin Sa'd Azdi : 98
 Anas bin Malik : 19
 'Aqil bin Abi Talib : 113
 'Arabs : 36, 65, 104, 118, 138
 'Arafat : 3, 6
 Ash'ath : 59
 Ashhab bin Ramila (Poet) : 119
 Asma' : 22, 130, 134, 135, 136, 137
 'Aun bin 'Abdullah bin Ja'far : 99
 Aus bin Khaul Ansari : 18
 Ayyub bin Musharrah : 94
 Badr (Battle of) : 122
 Baitul Mal : 23, 29, 144, 145, 146
 Bakr bin 'Abdullah Tamimi : 57
 Baladhuri : 161, 162, 170
 Baluchistan : 32
 Bani Ghaffar : 96

- Bani Murad (Tribe) : 59
 Bani Nazar : 96
 Bani Hashim : 39, 99
 Bani Najjar : 154
 Bani Umayya : 39, 40
 Bani 'Umayyah (Sura) : 3
 Bani 'Umayyah (Graveyard) : 9, 55, 193
 Bani bin Hasir : 92
 Basra : 43
 Bilal : 6, 128, 153, 154, 155, 156, 157
 Bir-i-Roma (Well) : 50
 Bukhari : 161
 Christian : 10, 33, 34
 Cleopatra : 58
 Damascus : 108, 133, 162
 Dhahabi : 161
 Dharud : 70
 Dhimmi : 36, 148
 Dhu'l-Hijja (Month) : 3, 4, 6, 7, 8
 Dhu'l-Hulaifa : 2
 Dhu'l-Qa'da (Month) : 2, 7
 Egypt : 32, 43, 46, 47, 48, 57
 Egyptian : 45
 Euphrates : 79
 Fadal bin 'Abbas : 6, 18, 19
 Fajr (Prayer) : 3, 14
 Fardhuq (Poet) : 70
 Farewell Address : 5
 Fast : 5, 8
 Fatima : 1, 9, 11, 14, 40, 175, 177, 181, 182, 183, 184, 185, 186, 187, 188
 Feroze : 33, 34
 Habib bin Maslama : 162, 163
 Habib bin Mazahar : 82, 92, 95
 Hafsa : 30
 Hajj (Pilgrimage) : 2, 3, 5, 31, 32, 46, 115, 185
 Hajjaj bin Yusuf : 133, 134, 136, 138, 139, 140, 141, 142
 Hakam : 39, 40
 Hala : 180
 Haman : 141
 Hamza : 39, 40, 88, 100, 175
 Hani b. 'Urwa : 71, 90
 Hanzala bin As'ad : 97
 Harb : 40
 Harith : 40
 Harith bin Kalda : 20
 Hasan : 14, 29, 31, 40, 49, 54, 55, 60, 61, 62, 63, 100, 112, 156, 184, 187
 Hasan Basri : 141, 142
 Hashim : 38, 40, 41
 Hashmite : 2, 38, 39, 41, 49, 56, 98, 110, 113
 Hasin bin Numair : 132
 Haudi-Kauthar : 9
 Hayyan bin Sharif : 147
 Heraclius : 171
 Hijaz : 68
 Hind : 110
 Hira : 168, 169
 Hudhayl : 4
 Hunain : 167
 Hur bin Yazid : 72, 73, 74, 75, 76, 91, 94, 95
 Hurmuzan : 27
 Husain : 14, 40, 41, 49, 55, 56, 62, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 96, 97, 98, 99, 100, 101, 102, 103, 104, 107, 110, 111, 112, 113, 130, 138, 156, 184, 187
 Ibn 'Abbas : 6, 35, 68, 69, 133
 Ibn 'Afif : 106, 107
 Ibn Athir : 162
 Ibn Hanbal : 161
 Ibn Harith Mazni : 128
 Ibn Khaldun : 66
 Ganj-i-Shahidan : 9
 Ghadir Khum : 6, 8
 Gharmara bin Qais : 104
 Ghaz bin Rabi'a : 107
 Goethe (German Poet) : 66

Ibn Mas'ud : 129
 Ibn Rabi'ah : 4
 Ibn Sa'd : 58, 165
 Ibn Shihab : 20
 'Ikrama bin Khalid : 32
 'Iraq : 24, 70, 72, 133, 167, 170
 Isbahani : 161
 'Isha' (Prayer) : 6, 12, 25
 Isma'il (Prophet) : 38
 Isphahan : 32
 I'tikuf : 9

Jabir : 2
 Jabir bin 'Abdullah : 89
 Ja'far bin 'Aqil : 99
 Ja'far bin Muhammad : 102
 Ja'far Tayyar : 88, 96
 Jamadi-ul-Akhir (Month) : 20, 25
 Jews : 10, 43, 50
 Jibra'il : 5, 17
 Joseph (Sura) : 25
 Jurayr bin 'Abdullah : 165

Ka'ba : 1, 2, 3, 8, 38, 52, 134, 136, 138, 155, 174
 Ka'b bin Ahbar : 33
 Ka'b bin Malik : 56
 Kamah bin Kays : 165
 Karbala : 56, 78, 79, 80
 Khadija : 130, 174, 175, 176, 177, 178, 179, 180, 181
 Khalid : 24
 Khalid bin Walid : 166, 167, 168, 169, 170, 171, 172, 173
 Kholi bin Yazid : 102
 Khubaib bin 'Adi : 122, 123, 124, 125
 Khusrau : 24
 Khuwailid : 174
 Khuza'a : 38
 Kinana bin Bashir : 54
 Kirman : 32
 Kufa : 33, 48, 58, 67, 68, 69, 70, 73, 76, 77, 78, 83, 104, 144

Maghrib (Prayer) : 6, 12, 25
 Magians : 43

Ma'idah (Sura) : 6
 Malik b. al-Harith : 165
 Malik bin Nawara : 167
 Maqam-i-Ibrahim : 136
 Marra bin Manqaz al-'Abadi : 97
 Marwa (Mount) : 3
 Marwan : 39, 40, 48, 49, 54, 132, 133, 134, 141, 146
 Mauqif : 6
 Mazhar bin Tha'laba : 108
 Mecca : 1, 2, 4, 7, 8, 51, 52, 57, 58, 122, 125, 132, 153, 158, 159, 174, 179, 185
 Medina : 2, 8, 24, 27, 28, 31, 33, 34, 35, 44, 46, 47, 49, 51, 55, 65, 73, 88, 112, 113, 122, 125, 126, 130, 139, 143, 149, 154, 146, 162, 164, 183, 185,

Mikran : 32
 Mina : 3, 6, 8
 Mu'awiya : 36, 40, 41, 45, 56, 57, 67, 111, 114, 118, 119, 120, 121, 130, 131, 132, 145, 162, 163, 164, 176, 191

Mughira bin Naufal : 61
 Mughira bin Shu'ba : 33, 51
 Muhammad (The Holy Prophet) : 1, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 24, 25, 26, 27, 30, 34, 35, 36, 38, 39, 40, 41, 42, 43, 44, 49, 50, 51, 52, 58, 59, 62, 63, 64, 65, 75, 82, 83, 96, 97, 99, 100, 104, 105, 110, 111, 113, 115, 122, 124, 126, 127, 128, 131, 144, 147, 150, 152, 154, 155, 156, 158, 159, 160, 161, 162, 163, 165, 167, 169, 174, 175, 176, 177, 178, 179, 180, 181, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193

Muhammad bin 'Abdullah bin Ja'far : 99
 Muhammad bin Abu Bakr : 44, 46, 47, 54

Muhammad bin 'Ali : 99
 Muhammad bin al-Hanifa : 62, 133
 Muhammad bin Abu Huzaifa : 44
 Muhammad bin Abi Sa'id bin 'Aqil : 99

Muharram (Month) : 7, 87
 Mukhtar Thaqafti : 133

Mursalat (Sura) : 12
 Musa (Prophet) : 16
 Musailima Kazab : 167
 Muslim bin 'Aqil : 67, 70, 71, 84, 90
 Muslim ibn Ausaja : 94
 Muthanna : 24, 168
 Muttalib : 38
 Muzdalifa : 6

Nafi' : 36
 Na'ila : 54, 55, 56
 Najran : 167
 Namra (Valley) : 3
 Naufal : 38
 Negus : 38
 Noah (Prophet) : 7
 Nu'than bin Bashir : 110

Palestine : 133
 Paradise : 5, 8, 50, 91, 95, 115
 Persian : 28, 30
 Pharoah : 141

Qadisiya : 28, 72
 Qaf (Sura) : 25
 Qais bin Ash'ath : 89
 Qais b. Masher : 76
 Qanbar : 54
 Qasas (Sura) : 9
 Qasim bin 'Abdul Rahman : 108
 Qasim bin Hasan : 98, 99
 Qassar bani Maqtal : 77
 Qaswa : 2, 3
 Qattam bint Shajana bin 'Adi : 58
 Quraishites : 35, 43, 52, 136
 Qur'an : 1, 12, 16, 17, 19, 44, 45, 54, 64, 84, 86, 87, 111, 127, 145, 152, 161, 193

Rabi al-Awwal (Month) : 14, 15
 Rabi'a bin Sha'udi : 148
 Raja bin Hayat : 143, 149
 Rajab (Month) : 7
 Ramadan : 5, 58

Roman : 28, 30, 38, 43, 166, 171
 Ruqayya : 175, 1, 1

Sa'd bin 'Abdullah al-Hanafi : 85
 Sa'd ibn Abi Waqqas : 35, 37, 41, 42, 46, 47
 Sa'd bin 'As : 43, 46
 Safa (Mount) : 3
 Saffah
 Safiyya : 11, 130
 Sahl bin Sa'd Sa'di : 89
 Sa'id bin 'Amir : 124
 Sa'id bin Jubair : 139
 Sa'id bin Zaid : 21, 55
 Sajistan : 32
 Sakina : 112
 Salam : 92
 Salama : 151
 Salih (Prophet) : 99
 Samra : 56
 Saudan bin Hamran : 54
 Shibli : 137
 Shimr bin Zil-Joushan : 81, 82, 87, 94, 100, 101, 102, 104, 108
 Shubaib bin Bajra : 60
 Sinan bin Anas : 102
 Suhaib : 36
 Sulaiman : 144
 Sumiyya : 90
 Syria : 11, 24, 39, 43, 51, 56, 57, 132, 133, 157, 162, 163, 169, 170, 172
 Syrian : 43, 110, 132, 163, 168

Tabri : 161, 162
 Tabuk : 128
 Tahajjud (Prayer) : 6
 Tai (Tribe) : 77
 Ta'if : 167, 178
 Takbir : 2
 Talbiya : 2
 Talha : 18, 19, 21, 26, 32, 35, 37, 41, 42, 46, 47, 49, 50, 167
 Talha bin 'Ubaidullah : 46
 Tarmah bin 'Adi : 77
 Theodore : 171
 Torah : 33
 Tripoli : 130
 at-Tur (Sura) : 29

- 'Ubaidullah bin Ziyad : 70, 72, 73,
 76, 78, 79, 80, 81, 82, 83, 90,
 92, 103, 104, 105, 106, 107,
 109, 112
 Uhud : 9, 50, 55, 122
 'Umar bin 'Abdul Aziz : 139, 143,
 144, 145, 146, 147, 148, 149,
 150, 151, 152
 'Umar bin al-Hajjaj : 80, 93, 104
 'Umar bin Khattab : 12, 13, 16,
 17, 21, 22, 23, 24, 26, 27, 28,
 29, 30, 31, 32, 33, 34, 35, 36,
 37, 41, 53, 124, 127, 128, 131,
 162, 171, 172, 173, 182, 190,
 192
 'Umar bin Sa'd : 79, 80, 81, 82, 92,
 93, 94, 102, 103
 'Umar bin Sa'id bin al-'As : 69
 Umayya : 38, 39, 40, 41
 Umayya bin Khalaf : 153, 155
 Umayyads : 38, 39, 41, 43, 44, 49,
 56, 68, 70, 114, 144, 145, 151
 Umm Aiman : 37
 Umm Habiba : 49
 Umm Kulthum : 61, 175, 181
 Umm Wahab : 92, 95
 Ummah : 3, 5, 17, 141, 142
 'Urwa bin Qais : 83
 Usaid bin Hudair : 21
 Usama bin Zaid : 6, 9, 11, 18, 19
 Ushtar Nakh'i : 43
 'Uthman : 21, 22, 26, 35, 37, 38,
 39, 40, 41, 42, 44, 45, 46, 47,
 48, 49, 52, 53, 54, 55, 56, 69,
 80, 83, 127, 162, 163, 164, 171,
 175, 181, 190
 'Uthman bin 'Ali : 99
 Walid bin 'Abdul Mulk : 140, 149
 Ya'la : 141
 Yaman : 1
 Yarmuk : 28, 130, 171, 172
 Yasar : 92
 Yazid : 40, 41, 67, 80, 91, 107,
 108, 109, 110, 111, 112, 120,
 121, 131, 138, 145
 Yazid bin 'Abdul Mulk : 151
 Yazid bin Sufyan : 30, 170
 Zaheer bin al-yaqin al-Jali : 75, 78,
 79, 83, 85, 90, 95, 96
 Zahr bin Qais : 107
 Zahri : 33
 Zaid : 123
 Zaid bin Arqam : 89, 104
 Zaid bin Harith : 9
 Zaid bin Husain : 65
 Zaid bin Sa'd : 53
 Zaid bin Thabit : 44
 Zainab : 85, 86, 97, 100, 101, 103,
 104, 105, 106, 109, 110, 113
 Zainul 'Abidin : 85, 103, 106, 108,
 112
 Zakat : 5, 6
 Ziyad bin Abiyya : 114
 Ziyad bin Umayya : 92
 Zubair : 35, 41, 46, 47, 49, 50
 Zubair bin 'Awwam : 130
 Zubair bin Mut'im : 55
 Zuhr (Prayer) : 2, 6, 13, 72, 96
 Zur'a bin Sharik Tamimi : 102

